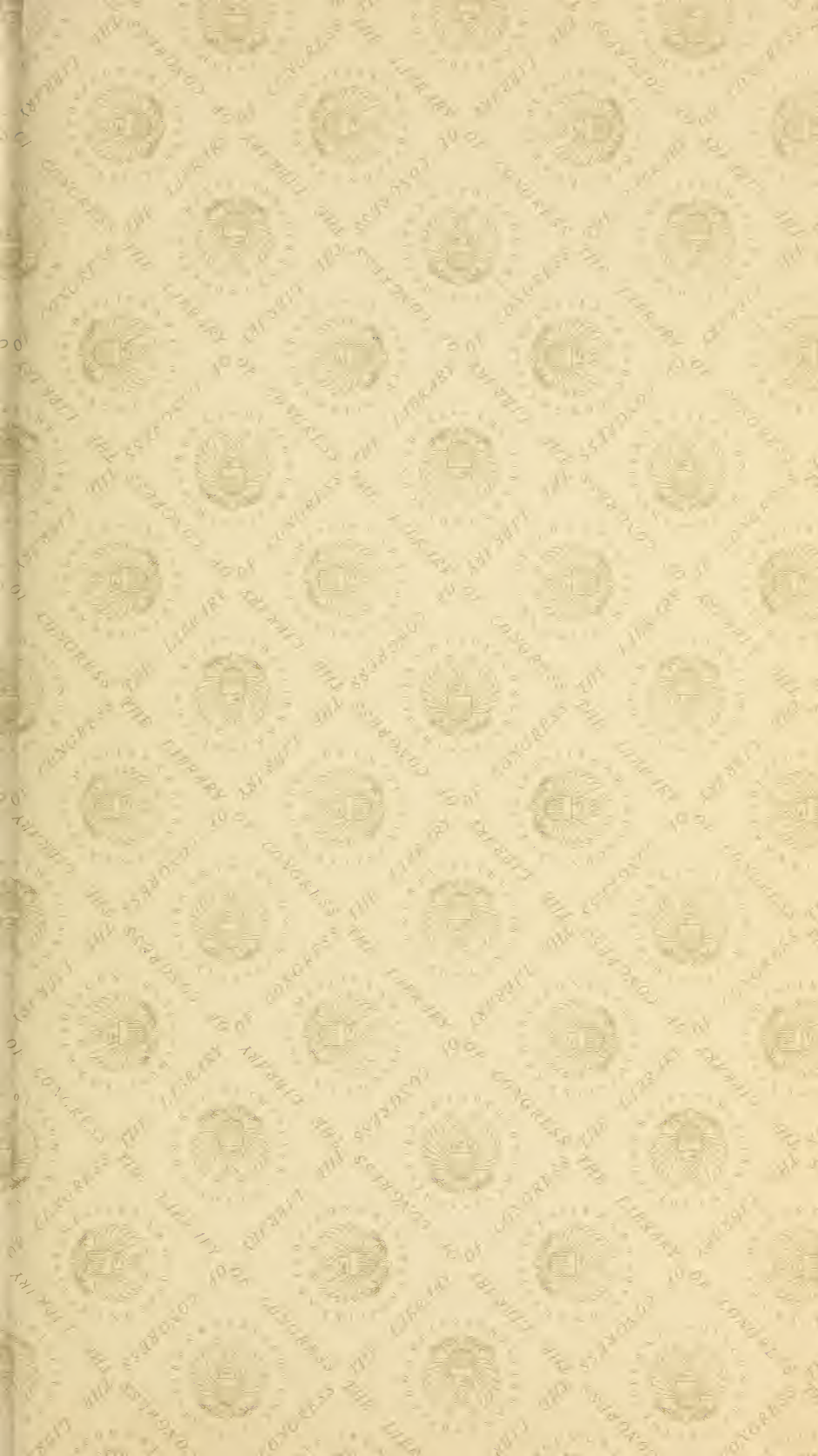




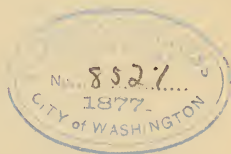
A NEW PRACTICAL
HEBREW GRAMMAR

WITH
HEBREW-ENGLISH AND ENGLISH-HEBREW
EXERCISES

AND
A HEBREW CHRESTOMATHY

BY
✓
SOLOMON DEUTSCH, A.M., Ph.D.

SECOND EDITION, ENLARGED BY NEW VOCABULARIES



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PREFACE TO THE FIRST EDITION.

Although many and valuable Hebrew Grammars have appeared in this country, which in completeness and critical ability have left little to be desired, I yet venture to offer this work to the public, with the expectation that this result of my labors will still be found useful to the Hebrew student.

It has been my aim, divesting the Grammar of all extraneous detail, to present it full and complete in every necessary particular. I have especially had in view the wants of those instructing themselves, for whom, as well as for schools, I have endeavored to make this volume a practical introduction to the language of the Old Testament.

I shall briefly recapitulate the distinctive features of this manual.

1. To facilitate the commission of the rules to memory, they have been expressed with all the conciseness consistent with perspicuity.

2. Believing that exceptions are more properly to be sought in the Lexicon and Critical Commentary, I have noted such irregularities only as, by their frequency, can claim to be held integral parts of the language.

3. The illustration of the abstract by the concrete being necessary to the clear understanding of the former, the rules have been explained and confirmed by examples, and further elucidated by exercises.

4. In elaborating these exercises, I have taken great care to select valuable sentences, containing either an interesting historical fact or a sententious moral. The internal character of the passage has been considered as well as its external grammatical form.—The Syntactical part is without exercises, the rules being illustrated by examples only. Nevertheless the student will become fully familiar with them by the constant reference made to them in the Etymological part.

5. In the requisition of a language, the learner, in order to familiarize himself with the grammatical forms, should make frequent translations into it from his mother-tongue. To this end English-Hebrew exercises have been prepared, particularly illustrating the rules which they immediately follow, anticipating nothing, but exactly keeping pace with the student's progress. I have intentionally made the construction of the English sentences conformable to the verbal arrangement of the Hebrew. Where the English construction admits of no change, I have endeavored to aid the students by help of numerals irregularly placed.

6. The approved results of continental research have been concisely embodied in this volume. Gesenius, Ewald, Fuerst (Lexicon), S. D.

Luzzatto (*Grammatica della Lingua Ebraica*), Naegelsbach, being followed in important points; the latter's arrangement of the declensions has been preserved with slight alterations.

7. In the Paradigms, presented at the end of the Grammar, the groundforms are distinguished by asterisks.

8. Although the words in the Exercises are translated as they occur, Vocabularies are added; first, to save the student's time and labor in seeking a forgotten word, secondly, that he may refer to them, should he be in doubt as to the form of the word when uninflected.

9. A Chrestomathy composed of various selections in prose and poetry from the Old Testament is given.

10. The two vocabularies contain about two thousand different Hebrew words in general use. How large a proportion this is, one can easily perceive, when one considers that the whole number of radical words in the language does not exceed 1867. It is therefore expected that the diligent student in a few months, will be enabled by mastering the Hebrew exercises and the Chrestomathy to read understandingly the less difficult portions of the Old Testament.

By this enumeration it will be readily seen, that the plan in some respects possesses the character of novelty, and it is hoped that this fruit of earnest and zealous exertion will be found acceptable and useful.

Baltimore, July 15, 1868.

PREFACE TO THE SECOND EDITION.

At the request of many prominent and experienced Professors of Hebrew, I have added two complete Vocabularies to all the Exercises and the Chrestomathy in my Grammar, and present the book in this improved form to the public as a second edition.

Thanking the learned critics and the press for the courtesy extended to my book on its first appearance and hoping that in its present more convenient form it may meet with continued favor,

I subscribe myself

Very respectfully

THE AUTHOR.

Baltimore, September 1872.

PART I.

OF THE ELEMENTS.

CHAPTER I.

LETTERS, SOUNDS AND SIGNS.

§ 1. ALPHABET.

1. Twenty-two consonants compose the Hebrew Alphabet.

FORM.		NAME.	POWER.
א	Aleph	אֵלֶף (= אֶלֶף ox)	a scarcely audible breathing.
ב (בּ)	Beth	בֵּית (= בֵּית house)	bh, b
ג (גּ)	Gimel	גִּמֶל (= גִּמֶל camel)	g in go
ד (דּ)	Daleth	דֶּלֶת (= דֶּלֶת door)	d
ה	He	הֵי (the meaning doubtful)	h in he
ו	Vav	וָו (a nail, hook)	w or v
ז	Zain	זַיִן (a weapon)	z
ח	Cheth	חֵית (a fence)	ch in the German word <i>nach</i>
ט	Teth	טֵית (a basket)	t
י	Yod	יָד (= יָד hand)	y in ye
<i>Final.</i>			
כ (כּ)	Caph	כָּף (the hollow of the bent hand)	ch or k
ל	Lamed	לָמָד (= מִלְמָד ox-goad)	l
מ ם	Mem	מַיִם (= מַיִם water)	m
נ ן	Nun	נוֹן (a fish)	n
ס	Samech	סִמָּךְ (a prop)	s in song

FORM.	NAME.	POWER.
ע Ayin	עין (eye)	not pronounced
<i>Final.</i>		
פ (פ) Pe	פֶּה (= פֶּה mouth)	ph, p
צ Tsade	צֶדֶי (a fish hook)	ts
ק Koph	קוֹף (the eye of a needle or the back of the head)	k
ר Resh	רֶשֶׁת (= ראש = ראש head)	r
ש Shin	שֵׁן (= שֵׁן tooth)	sh
ש Sin		s
ת (ת) Tav	תֵּו (a cross mark)	th t

NOTE I. א and ה may be respectively compared with the Greek spiritûs lenis and asper; ח is a deep guttural sound (the German ch); ע like א is commonly omitted in reading. The nasal (ng) pronunciation of ע is incorrect. In the Septuagint it is sometimes represented by the spiritûs asper or lenis, sometimes by the Greek Gamina = g. In the Arabic the corresponding letter is a deep rolling guttural (rg), probably the true pronunciation.

NOTE II. These characters are not the original forms, the present letters not having been adopted, until long after the Babylonian captivity or according to some a century before Christ, hence this alphabet has been termed, the Assyrian (properly Babylonian) square letter: כָּתַב מִרְבַּע and כָּתַב אֲשׁוּרִי. The coins struck at the time of the Maccabees and the Samaritan Pentateuch present the ancient Hebrew Characters which are similar to the Phœnician.

NOTE III. The names of the letters have probably been selected for the sake of the initial sounds. In old Hebrew, Samaritan and Phœnician writing, the forms of the letters resembled the things expressed by their names: this resemblance is still partly seen in the present alphabet: as נ a nail, נ a weapon, כ a basket, כ the hollow of the bent hand etc.

2. Hebrew is read from the right hand to the left.

EXERCISE 1.

Write the Roman characters corresponding to the following Hebrew letters:

דן, חה, צע, פדר, תך, צץ, גו, זב, גר, נר, נר, פה, ככה, בכא, בכא, וו, ולד, ילך, שן, שר, סם, חם, יד, דרך, תם, טסא, צרה, צרר, ככה, זפת, מט, קסף, גנן, ירד, קם, רגל, בן, קדש, קרבן, כבד, מלח, עטרה, ולקחת כסף וזהב.

EXERCISE 2.

Write the Hebrew letters corresponding to the following Roman characters:

l, ch, h, k, t, th, s, sh, r, d, p, y, w, g, f, z, tz, n, g, b, ch, lehn, km, rtz, zr, ythm, chl, kl, shb, dbktm, hnshrm, bmdbr, gdl, ktn, zvch, sw, shlwt, gy, tw, gbth, hzt, nthn.

§ 2. DIVISION OF LETTERS.

The letters are divided according to the organs with which they are pronounced into:

Gutturals	אהחע
Palatals	גיכק
Linguals	רטלנ
Dentals or Sibilants,	זסצש
Labials	בומף

The letter ר partakes of both a guttural and dental character.

EXERCISE 3.

Give in the following words the names of the letters and the classes to which they belong:

כה אמר יהוה עשו משפט וצדקה והצילו גזול מיד עֶשׂוֹק
וּגְרֵ יתום ואלמנה אל תנו אל תחמסו ודם נקי אל תשפכו
במקום הזה: ואהבת לרעך כמוך אני יהוה: טוב מעט בצדקה
מהון רב בלא משפט:

§ 3. VOWEL - LETTERS AND VOWEL - SIGNS.

1. The letters אהוי *Ehevi* (a word used to assist the memory) form a separate class, being called *vowel letters*, they sometimes representing not consonantal but vowel sounds.

2. Besides these vowel-letters, which generally indicate long vowels, in the 6th century nine vowel signs (תנועות or נקודות), were introduced, points and strokes placed, with two exceptions, under the letter, after which they are to be pronounced. Of these nine signs, three represent long vowels, three short and three doubtful.

Long Vowels.			Short Vowels.		
Name.	Form.	Power.	Name.	Form.	Power.
Kāmets קָמֶץ	ֿ	ā in father	Patach פָּתַח	ֿ	a in sharp
Tsēre צֵרֵי	ֿ	ē in there	Seghōl סֶגוֹל	ֿ	e in met
Chōlem חֹלֶם	ֿ	ō in note	Kamets קָמֶץ חָטוּף	ֿ	ō in not or rather u in dull
			Chatuph	ֿ	

Doubtful Vowels.		
NAME.	FORM.	POWER.
Chirek חִירֶק	ֿ	i in machine or i in pin
Shūrek שׁוּרֶק	ֿ	u in rule
Kubbutz קִבּוּץ (שֶׁלשׁ נְקֻדּוֹת)	ֿ	u in rule or u in full.

NOTE I. Cholem is a dot over the ך as ך or the ך is omitted and the dot placed above on the left of the consonant: as ג̣ = gō, ד̣ = dō. Shurek is always placed in the bosom of ך as ך. The Chirek-point is placed under the letter: as ב̣; if י follows it is long, if not, doubtful: ב̣ long ī, ב̣ either long or short i.

3. The classification of the vowels, according to the three primary vowel sounds, from which they have originated, is also of importance. These are the vowels A (in father) I (in machine) U (in rule), for E and O are properly diphthongs: E arising from a + i, O from a + u.

A. CLASS.	I. CLASS.	U. CLASS.
ֿ = ā in father	ֿ or ֿ = ī in machine	ֿ = ū in rule
ֿ = ă in sharp	ֿ = i in pin	ֿ = ū or ũ in full
ֿ = a in fate	ֿ = ē in there	ֿ or ֿ = o in note
	ֿ = e in met	ֿ = u in dull.

NOTE II. The above pronunciation is that of the exiled Portuguese and Spanish Jews and their descendants (the Sefaradic); the German Jews pronounce (ֿ) like ō in home and ֿ or ֿ like ō in home or ow in vow; the Polish pronounce (ֿ) like i in bind, (ֿ) almost like oi in spoil, ֿ almost as the French u, the other vowels like their German brethren. The Sefaradic is considered the pronunciation most nearly correct. The proper names in the Septuagint and Josephus and the Hebrew phrases occurring in the New Testament, are written in accordance with this mode, which is also confirmed by the present usage of the Jews of Palestine and the analogy of the Arabic.

4. These three classes respectively correspond to the vowel-letters אהוי which latter may be considered as their representatives: א and ה represent the A class, or as it is usually expressed, are *homogeneous* with this class, י is homogeneous with the I class, ו is homogeneous with the U class.

5. The long vowels of the I and U class are most frequently accompanied by their correspondent Vowel-letters. At the end of a word the long vowel of the A class is usually written with א or ה: as מֶצֶא, גִּלָּה; in the middle but rarely with א: as מִצְאִי, and *never* with ה (עֲשֶׂה-אֵל) ה considered as quiescing at the end of the first.) Therefore the אהוי are vocalized, or to use the common expression *rest* (*quiesce*) in the following cases:

י in י־, יִי, יִי: as לִי, עֵינַיִךְ.

ו in ו־, וִי: as יוֹסֵף, בְּרוּךְ.

The consonantal power of א and ה is so feeble, that א without the vowel-sign is mute after all the long vowels and final ה without the vowel is mute after Kamets, Tsêre, Chôlem and Seghōl: as

שָׂא, הִיא, צֵא, הוּא, בָּא; בָּנָה, נָקָה, אֶהְיֶה, גִּלָּה.

6. ו and י when preceded by a heterogeneous vowel-sign, or followed by a vowel or Sh'va (§ 4) or when having a Dagesh (§ 7) retain their consonantal sound: as וּ read vav, גִּו = gēv, חִי = chāy, גִּוי = gōy. In the termination י־ the י is silent: as פָּנִיו read pānāv.

NOTE 3. ו preceded by a vowel-sign or Sh'va [§ 4] or followed by a vowel must be read as *v*: as עוֹן read āvōn, מִצּוֹת read mitsvōth, לוֹה read lōvê.

NOTE 4. When the אהוי especially ו and י accompany their homogeneous vowels, the latter are said to be written *fully* (מְלֵא); without the quiescent letters they are said to be written *defectively* (חֲסֵר). זְבֻל, צִדִּיק, קוֹלוֹת: fully; זְבֻלִּי, צִדִּיקִים, קָלָת: defectively.

EXERCISE 9.

Write the following syllables and words in Hebrew characters: yē, yā, bō, kī zū, wū, tū, tō, rā, rā, bīn, pīv, gāv, bēchī, gāu, dōdī, vāv, zodū, bārā, pānīnū, tūvēchā. gōrōlēnū, yāgīlū, yōshēr, mōshēl, bōsēm, shālōsh, lōvē, kōl [defectively] kōl [fully] shōmer [fully] chōshev [defectively] shī [fully] pē [defectively] nāzīd [fully].

§ 4. SH'VA.

1. At the beginning or in the middle of a word the vowelless consonant also receives a sign, two dots (:) denominated: Sh'va שְׁוָא (for שְׁוָא emptiness) or שְׁבָא (for שְׁבָא fissure, gap, i. e. bare of vowel): as קָטַלְתָּ, קָטַלְתָּ. Final ך and two vowelless consonants at the end of a word receive the Sh'va: as קָשַׁטְתָּ, לָךְ; hence also a letter with Dagesh-forte (§ 7): as נָתַתָּ.

2. The Sh'va under the initial consonant of a word or syllable is called שְׁוָא נָע *vocal Sh'va*, because it indicates a slight vowel sound, like an obscure or halfe; as קָטַל read K'tōl. Sh'va under the final consonant of a syllable is silent and termed therefore שְׁוָא נָח *silent Sh'va*.

3. Sh'va is only given to a consonant and never to the אהוי when they represent vowels or quiesce: as הִינִיקָה, רֹאשׁ, חֹטֵא.

NOTE I. Vocal Sh'va for the most part originating from the dropping of a vowel [§ 14, II. Rejection] retained in pronunciation an aftersound [Nachklang] of that original vowel, which was indicated by the addition of this vowel to the Sh'va: as קָדְשִׁים for קָדֹשׁ from קָדֹשׁ; וְזָהָב for וְזָהָב from וְזָהָב; thus always with *gutturals*: אֲמֹנָה from אֲמֹן, חֲדָשִׁים from חֲדָשׁ. See the next § and Note.

NOTE II. On the distinction of vocal and silent Sh'va see § 11.

EXERCISE 10.

קָדֵם פְּרָעָה יָאֵר בְּלוֹב בְּנֵעַן יְרִיחָה נִינְוָה דְּבוּרָה יְחֻנָּתָן
אֲחָאב דְּרַבְמוֹן נְבוּדַנְאֲצַר שְׁלֹמָה שְׁבָא אֲשָׁקְלוֹן זְרֻבְבָּל

דְּלִילָה בְּדֹלַח שְׂרָפִים בְּרוּבִים חֲלֻבָּה קִצְיָה מְרֻדִי
 אֶסְנֵת גְּלִית יְהוּדָה יְהוּדִי יְחֻזְקָאֵל יִשְׂרָאֵל עֲבָרִי שְׁמִשׁוֹן
 עֲשֶׂתֶּרֶת אֶבְרָהִם יִצְחָק שְׁמֵרוֹן נָכָה אֶבְשָׁלוֹם יְבוּסִי
 יְהוּיָקִים יִשְׁבִּי.

§ 5. COMPOSITE SH'VA.

When the vowelless initial consonant of a word or syllable is one of the gutturals אהחע (§ 2) a short vowel (-), (◌◌) or (◌◌) is added to the Sh'va, to indicate a more distinct sound, as a half a, e or o. This Sh'va is called *composite Sh'va* (compounded with a vowel) or חֲטָף Chateph (rapid) from its rapid utterance.

These are: -: Chateph-Pattach עֲמֹד
 :: Chateph-Seghol אֲמֹר
 :: Chateph-Kamets חֲרִי

NOTE. In a few instances the compound Sh'vas are also written under other consonants: as וְזָהָב.

EXERCISE 11.

חֲלוֹם חֲמֹר אֲוִיל אֲנוּשׁ אֶמֶת יַעֲקֹב אַחֲשׁוּרוּשׁ אֱלִישָׁה
 אֶהְרֹן עֲמֹרָה אֲרָמָה אֲנִי עֲנִי חֲצִי אֲדָנִי מַחֲנֶה הָעֶבֶר
 הַחֶרֶם הֶלֶם אֲשִׁישָׁה אֶסְפָּסוּף גִּאֲוָה אֶהֱבֶה יָפִי אֶהֱלוֹת
 אֶהֱבִי בְּאַמּוֹנָה תֵּאֶהָבוּ יִבְחֲרוּ הָעֵלָה הַבְּחָרִי אֲחִיו פִּעְלוֹ
 עֲנִי וְשָׁמַע לִקְחָה וְצַעֲקִי וְסַעֲדָה רֵאִי קִדְקְדוּ.

§ 6. PATACH FURTIVE.

The Patach (◌◌) under the gutturals ח ע and ה [הּ with a dot called Mappik § 7] at the end of a word is not read *after* the letter as usual, but *before* it: as רוּחַ read ruach, רֵיחַ read reach, גָּבוּהַ read gaboahh. This Patach does not belong to the form of the word, therefore it falls away when the word is lengthened: as רוּחִי, רוּחַ. It is called *Patach furtive* פֶּתַח גְּנוּבָה, because its position and pronunciation are, as it were, illegitimate.

EXERCISE 12.

יֵרֵחַ יִצוּעַ מְנוּחַ מִכְתָּח מְקֻצֵּעַ אֶפְרַדַּע אֶפְרוּחַ כַּח לַע

דַּע רַע רַע נָח לֹחַ טִיחַ חוּחַ נוּחַ פּוּחַ אֱלוּחַ
 יִגְבִּיהַּ הִתְמַהֲמַה מִרְצֵעַ פֶּתַח אֶפְרַח פֶּרֶחַ שִׁיחַ שְׁחוּחַ
 קְרוּעַ רוּצַח מְגִבִּיהַּ מְשָׁלִיחַ שְׁלוּחַ.

§ 7. DAGESH AND MAPPIK.

1. The six letters **בגדכפת** (**בְּגִדְכֶפֶת**) as initial or medial letters after a consonant entirely vowelless, [a consonant with a *silent Sh'va*] represent the hard sound of each letter: b, g, d, k, p, t, which is indicated by a point within, called *Dagesh Lene* **דָּגֶשׁ קָל** [דָּגֶשׁ puncture, from the Chald. verb **דָּגַשׁ** to pierce with a point] as: **יִשְׁתָּהּ בֵּן**.

2. If a vowel sound [a vowel with or without a quiescent letter] or a vocal *Sh'va* precede them, their pronunciation is softened or aspirated, like bh or v, gh, dh, kh or the German ch, ph or f, th; the Dagesh is then omitted: as **יְהִי כְדָבָרְךָ, דְּבָרִי בְנִי**.

3. When the word ending with a vowel is separated by one of the distinctive accents (§ 9) from a following word, commencing with one of the **בגדכפת**, the vowel cannot affect the pronunciation, so that the **בגדכפת** retain their original hard sounds and have the Dagesh: as **וַיְהִי כֵּאשֶׁר**; **וַיְהִי בָּעֵץ**.

The Dagesh also remains after a vowel sound, if the word **יְהוָה** precedes: as **יְהוָה בְּשָׂמַיִם** or when two of the letters **בגדכפת** come together: as **בְּנֵי דָדָן**.

4. A point in any medial letter except **אהחער** that is immediately preceded by a vowel, indicates the doubling of this letter: as **אָמִי = אֲמִי**. This point is called Dagesh forte, (**דָּגֶשׁ חָזָק**).

NOTE. Dagesh forte in the **בגדכפת** at the same time doubles and hardens the letter: as **רַבִּים** = rabbim.

5. A point in final **ה** serves to determine its consonantal power and is called **מַפִּיק** Mappik, (i. e. causing to be pronounced): as **לָהּ** = lohh.

6. **ה** and the rest of **אהוי** never receive a Dagesh or Mappik, when quiescent.

NOTE. The dot in ך represents Dagesh, when the preceding consonant has a vowel, otherwise the Shurek-point: as קוֹם, צוֹה read: tsivva, kavvam. שׁוּר, גּוּר read shūr, gūr.

NOTE V. On Dagesh forte conjunctive see § 9, I. Note.

EXERCISE 13.

Distinguish Dagesh forte from Dagesh lene.

כְּנוֹר סִפִּיר אִשָּׁה אִשָּׁה אֲשׁוּר בָּלָה אִמָּה כֶּסֶּא כְּכֹר
פָּנָה בִּשְׁף מָלַח דִּיג צִיד רָכַב רָקַח אֵלֶם גִּבַּח עוֹר
עֲלָג עֲקֹשׁ כְּבִיר אֲדִיר אֲבִיר אִיּוֹב צָפוּר טָבַח כְּמוֹן
קִנְמוֹן אֲבִטְיָחִים כֶּן שָׁבַת שְׂדֵי רַבִּים אֲבָדוֹן בְּלִיעַל
כֶּרֶס פִּתּוֹם פִּתּוֹם פִּרְדָּם פִּרְתָּמִים אָהָה גָּבַה גָּבַה גָּבַה נָגַה
אֲרָצָה אֱלוֹהִי לָהּ בָּהּ.

EXERCISE 14.

Place Dagesh lene in the בגדכפת where required.

שִׁפְת. פִּי. כְּחוּל. כְּכוּכְבִּי. חֵית. הַשָּׂדֶה. עוֹף. דָּגַת. בְּנוֹת.
בְּנֵי אִשְׁפָּה. בַּעַל נֶפֶשׁ. בֵּר כַּפִּים. פִּי פִלְגִי. יָדוּ. יֵשֶׁב
תַּחַת גִּפְנוֹ וְתַחַת תְּאֵנָתוֹ. וַיִּפְתַּח פִּיו. דַּעַת טוֹב. כְּבֹד פֶּה
וּכְבֹּד לָשׁוֹן. שָׁם נִפְשׁוּ בְּכַפּוֹ. בִּקֵּשׁ אֶת־נֶפֶשׁ פִּלְגִי. לְשׁוֹנָם
לַחֲמֹם דְּבָקָה. בִּיד כָּל־אָדָם יִחָתֵם. לוֹלֵא חֲרָשָׁתָם בַּעֲגֻלָּתִי
לֹא מִצָּאתָם חִידָתִי. יְבָרְכֶךָ יְהוָה.

NOTE. The Sh'vas under the letters distinguished by asterisks are silent.

§ 8. SYLLABLES.

1. The number of syllables in a word is determined by the number of its vowels: as בְּרֵאשִׁית = two Syllables, הָאָרְצָה = three S.

NOTE. Composite Sh'va is considered as a vocal Sh'va and not as a vowel. On vocal Sh'va with regard to Metheg see § 9, 7.

2. Every syllable begins with one or two consonants, but in the latter case the first consonant must have vocal Sh'va: as בִּשְׂרָם.

NOTE. The single exception is ה = ū for ה „and” (see § 12, 7, b.): as **וְבִדְבָר**,

3. Syllables are either *open*, *closed*, *double closed* or *sharpened*.

a. Open syllables end with a vowel: as **יְטִילוּ**.

b. Closed syllables end with a consonant: as **יִצְחָק**.

c. Double closed syllables end with *two* consonants: as **קִטְלֹת**.

d. Sharpened syllables end with a consonant, with which the following syllable begins: as **קִטֵּל** = kit-tel.

4. The vowel of unaccented (§ 9) closed syllables is always short: as **וַיַּקֹּם** read, wāyyākōm.

The vowel of unaccented open syllables is always long: as **בָּרָא** read: bārā.

But both if accented may contain indifferently, long or short vowels: as **עוֹלָם** read: ōlām, **מֶלֶךְ**.

The double closed and sharpened syllables have most frequently, even when accented, short vowels: as **הִנֵּנוּ**, **קִטְלֹת**.

NOTE. The Pause (§ 9, 11.) forms an exception to this rule.

EXERCISE 15.

Determine the different syllables in the following words and whether they require long or short vowels:

הִנֵּה־נָא הָעִיר הַזֹּאת קִרְבָּהּ לָנוּם שָׁמָּה וְהִיא מִצְעָר אִמְלָטָה
נָא שָׁמָּה וַיֹּאמֶר אֵלָיו הִנֵּה גִשְׁאֹתַי פְּנִיָּה גַם לְדָבָר הַזֶּה לְבִלְתִּי
הַפְּכִי אֶת־הָעִיר אֲשֶׁר דִּבַּרְתָּ מִיּוֹר הַמַּלְט שָׁמָּה כִּי לֹא אוּכַל
לַעֲשׂוֹת דָּבָר עַד־בְּאֶךְ שָׁמָּה עַל־כֵּן קָרָא שֵׁם־הָעִיר צוּעַר הַשְּׂמִשׁ
יֵצֵא עַל־הָאָרֶץ וְלוֹט בָּא צִעְרָה וַיְהִי הַמְטִיר עַל סָרִם וְעַל־
עֲמֻרָה גִפְרִית וְאִשׁ מֵאֵת יְהוָה מִן הַשְּׂמִים וַיַּחֲפֹךְ אֶת־הָעִיר
הָאֵל וְאֵת כָּל־הַכֶּכֶר וְאֵת כָּל־יִשְׁבֵּי הָעִיר וַיִּצְמַח הָאֲדָמָה.

NOTE. The Sh'vas under the asterisked letters are vocal. — The sign > is used to represent the position of the accent.

§ 9. ACCENTS, METHEG, MAKKEF.

1. Two or even more words having between them a hor-

izontal stroke: as **עַל־פְּנֵי**, **בִּיטוּב** are read in connection and considered as one word. The horizontal stroke is called **מַקֵּף** Makkef (conjunction).

NOTE. Makkef, to connect words more closely, is wont to impress a dagesh, called **דְּחִיק** *Condenser*, on the word following after **הַ**, **הֶ**, **הָ**, as: **זֶה־יְהִיָּה**; **מֶה־טוֹב**. Dagesh without Makkef after a word accented on the penult ending in **ך**, **ת**, **ה**, or **הַ** is called **מִרְחוּק** *coming from afar*: as **עֵשָׂה לָךְ**. The modern grammarians call it *Dagesh-forte conjunctive*.

2. Every word, except when connected with the following by Makkef, receives an accent, which marks the tone-syllable in the word: as **בְּרֵאשִׁית בָּרָא אֱלֹהִים**.

3. Most of the words have the accent on the last syllable and are termed **מִלְרַע** (from below); words with the accent on the one before the last (penult) are termed **מִלְעֵיל** (from above.)

4. The principal tone can only rest on one of the two last syllables, therefore, if the word is lengthened at the end, the tone is thrown forward according to the length of the addition: as **דְּבָרִים, דְּבָר**.

5. Besides the principal accent there is a secondary accent, a small perpendicular stroke (ı) on the left of a vowel, denominated **מֶתֶג** Metheg (bridle). The design of the Metheg is embodied in its name: it is intended to restrain the voice, to prevent too hasty a passage over the vowel or its connection with the following vowelless consonant: as **שָׂרְצִי** read: shā-r'tsū. Hence Sh'va following Metheg is always *vocal*.

6. Metheg regularly stands in the second *open* syllable before the tone, provided its vowel is *original* and not changed from a Sh'va, and again in the fourth, if the word have so many: as **וּמִהֶתְכוֹנֹת, הִרְקִיעַ**. A closed syllable or one

with a vowel not original, is always without a Metheg: as וַיִּלְבָּשׁ; וַיִּמְשָׁה; וַיִּ for ו cf. § 12. 7, b.

7. With regard to Metheg vocal Sh'va is considered as a vowel and forms a syllable, therefore יִשְׁמְרוּ.

8. The accents, [טַעֲמִים tastes, i. e. criteria of the sense, or נְגִינֹת modulations, i. e. musical notes, from נָגַן to play on a stringed instrument, to sing] 26 in number, are a species of musical notes or signs for regulating a sort of cantillation with which the Jews, since the oldest times, were accustomed to accompany the public reading of the Law and Sections from the Prophets (Haphtaroth).

This cantillation being strictly subordinate to the sense of the proposition and to its logical connection, the accents also serve to show the mutual relation of words and to indicate the connections and pauses to be made in reading, hence their general division into: מַכְסִּיקִים *Distinctives* and מַחְבְּרִים *Conjunctives*.

9. The distinctives are divided according to the longer or shorter pauses marked or governed by them into: *Emperors, Class I. Kings, Class II. Dukes, Class III. Counts, Class IV.*

CLASS I.

1) Sillūk סוּף פָּסוּק or כְּלוּק אָרֶם: as אָרֶם: (:) two perpendicular points between two verses and the sign of Metheg at the tonesyllable. 2) Athnach אֶתְנַח אָרֶם. Athnach divides the verse into two parts either sentences or clauses. In the latter case the clauses respectively consist of those words, which are more intimately related: as בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. In the beginning God created the heaven and the earth: the heaven and the earth, as the object, being divided by Athnach from the antecedent, containing the subject and predicate. A simple sentence never takes A. Cf. Gen. 1, 3, 6, 8.

CLASS II.

3) Seghōl סֶגוֹל אָרֶם: as אָרֶם divides the *first* member of the sentence into two parts, standing between the first word

and the word with Athnach. Its position is always over the *last* letter. Cf. Gen. I, 7.

4) Zākēph Kātōn זָקֵף קָטוֹן } as אֲדָם

5) Zākēph Gādhōl זָקֵף גָּדוֹל } as אֲדָם

form smaller divisions either before or after Athnach. Cf. Gen. 1, 44.

6) Tiphchā טִפְחָא : as אֲדָם possessing less separating power than the preceding: always placed under the last word before Silluk or Athnach or before the last but one. Cf. Gen. 1, 6.

CLASS. III.

7) R'bhīa רְבִיעַ as אֲדָם a point over the middle of a letter, distinguished by this position from Chōlem over its end. R'bhīa halves the semi-clause terminating in Seghōl, Zākeph and Tiphchā: as וַיֵּשֶׁב אֱלֹהֵי יְהוָה וַיֹּאמֶר בִּי אֲדָמָי And Judah stepped near unto him, and said, Oh my Lord! Gen. 44, 18, וְלֹא-יָכַל יוֹסֵף לְהִתְאַפֵּק לְכָל הַנִּצָּבִים עָלָיו And Joseph could not refrain himself before all them that stood by him. וַיִּתֵּן-לוֹ אֶת-אֲסֶנֶת בַּת-פּוֹטִי פָרַע כֵּהֵן אֵן And he gave him (to wife) Asenath the daughter of Potiphra priest of On. Gen. 41, 45.

8) Zarkā זָרְקָא as אֲדָם } both over the end of the last
9) Pashtā פִּשְׁטָא as אֲדָם } letter. The latter is hereby
distinguished from Kadma the
same in form. If the word is מִלְעִיל two Pashtās are used :
הַכֶּסֶף. Kadma is always placed on the tonesyllable.

10) T'bīr תְּבִיר as אֲדָם } These two and Zarkā and Pashtā
11) Geresh גֶּרֶשׁ as אֲדָם } divide the clause or semi-clause
terminating with any of the four
preceding accents:

Zarka precedes Seghōl: וַיִּקַּח יוֹסֵף אֶת-שְׁנֵיהֶם

And Joseph took them both. Gen. 48, 13.

Pashtā precedes Zakeph: וַיִּשְׁבֶּת בַּיּוֹם הַשְּׁבִיעִי

And he rested on the seventh day. Gen. 2, 2.

T'bīr precedes Tiphchā : **הוא והאנשים אשר עִמּוֹ**

He and the men that were with him. Gen. 24, 54.

Geresh precedes R'bhīa : **וַיֵּגֶשׁ אֵלָיו יְהוֹדָה**

Then Judah stepped near unto him. Gen. 44, 18.

12) Y'thībh **יְתִיב** as : **אָדָם** stands a little before the first letter and is distinguishable by this position from Mahpach, the latter standing immediately beneath the letter to which it belongs.

CLASS IV.

13) T'līsha Gh'dhōlā **תְּלִישָׁא גְדוֹלָה** as **אָדָם** always over the first letter. The other distinctives, the separating power of which is of no perceivable consequence to the sense are :

14) Shalsheth **שְׁלִשֶׁת** as **אָדָם** over the tonesyllable.

15) Paser **פָּזַר** as **אָדָם** over the tonesyllable.

16) Karnē Phārā **קַרְנֵי פָרָה** as **אָדָם** over the last letter.

17) G'rāshayim **גְּרָשִׁים** as **אָדָם** over the tonesyllable.

18) P'sīk } **פְּסִיק** as **אָדָם** a perpendicular stroke
L'garmeh } or **לְגַרְמִיָּה** between two words.

The Conjunctive accents are :

19) Merkā **מֶרְכָּא** 20) Mūnāch **מוֹנַח** 21) Merka Kh'phūlā **מֶרְכָּא כְּפֻלָּה** 22) Mahpach **מַהֲפַךְ** 23) Dargā **דַּרְגָּא** 24) Kadmā **קַדְמָא** 25) Yerach ben Yōmō **יֵרַח בֶּן־יוֹמָו** 26) T'līsha K'tannā **תְּלִישָׁא קַטְנָה** over the end of the last letter.

10. The distinctives of Class I. denote the longest pauses, which may be compared to our period and colon ; Class II. to Colon and Semicolon ; Class III. to Semicolon and Comma ; Class IV. to Comma and half Comma.

11. The distinctives of Class I. and some of Class II. by their strong accentuation change short vowels into long and very frequently Sh'va into a vowel : as **אֶרֶץ** earth — **אֶרֶץ**
יָדְךָ thy hand — **יָדְךָ**

A word so accented is said to stand in *Pause*.

- m. Verbs in the Pret. form with the affirmatives הַ, הִי, הוּ :
as שָׁמְרָתִי, שָׁמְרָנוּ, שָׁמְרָתָּ.
- n. The regular verbs in Hif. and those of ע"ו and ע"ע in
Kal, Nif. and Hif. with the affirmatives הַ, הִי, הוּ :
as הִגְדִּילָהּ, סָבוּ, סָבָה.
- o. Verbs with the suff. הַ, הִי, הוּ, הֵן, הֵם.
- p. Paragogic הַ or הֵן attached to nouns, pronouns and
adverbs : as אֶלֶּה, הֵמָּה, אֶרֶצָה.
- NOTE I. Paragogic הֵן most frequently has the tone : as הַמַּגְבִּיהִי,
הַמִּשְׁפִּילִי
- q. Verbs with the Vav conv. of the future, provided the
penult is an *open* syllable ; (cf. the following under r)
as יֹאמֶר but יֹאמְרָה, יֹאמְרָה and not יֹאמְרָה.
- r. When the tonesyllables of two words immediately follow :
as in עָשָׂה לוֹ, רָדְפִי צֶדֶק, the tone of the former recedes :
as עָשָׂה לוֹ (נִסּוּג אַחֲרֵי). Such a receding ac-
cent being considered as a Mathieg and having its posi-
tion, cannot recede to a *closed* syllable (cf. 6. of this §).
In this and a few other cases it drops entirely, its word being
connected by Makkef with the following : as יֹאמְרָהּ
for יֹאמְרָהּ ; תִּקְחָהּ for תִּקְחָהּ.

NOTE II. Both the vowel-signs and accents were added to the
Biblical Text between the 6th and 11th Centuries by eminent Jew-
ish scholars. Critical and linguistic notes were also added, the most im-
portant of which are called קְרִי and כְּתִיב. כְּתִיב signifying *written*,
that is the M. S. reading and קְרִי : *read* i. e. the expression con-
sidered by the Jewish critics to be preferable.

This body of notes is called *the Masora* (מִסּוּרָה i. e. Tradition)
and the compilers themselves *the Masorites*. (בְּעֵלֵי מִסּוּרָה).

EXERCISE 16.

Place Mathieg where required ! Mathieg cannot precede
silent Sh'va or Dagesh.

וּדְבַרְתָּ. הָעֲבָרִים. וְעוֹדֶךָ מַחֲזִיק. בַּחֲמִלִים בְּבִקְרָא.
 יִשְׂרָאֵל. יַעֲשֶׂה. מַחֲרֵת. וּמִמְקָנָה. אַהֲרֹן. הָאָדָם. הַבְּהֵמָה.
 וַיִּזְרֹק. יָבֹלוּ. הַחֲרָטְמִים לַעֲמֹד. וְאִמְרָתָּ. מִגִּפְתִּי. וּבַעֲבָדֶיךָ
 בַּעֲבוּר. אוֹתָךְ. הַעֲמַדְתִּיךָ. הָרֵאשֶׁתְךָ. הַנָּנִי. יֶאֱסֹף. מַעֲבָדִי.
 וְאֲנִי. תִירָאוֹן. וְהַחֲטָה. אֶתְתִּי. וַיִּדְעָתָם. לַעֲנֹת מִפְּנִי.
 הַנִּשְׁאָרֵת. וּמִלְאוּ. וְאֵבוֹת:

NOTE. The Sh'vas under the letters marked with an asterisk are silent.

EXERCISE 17.

Give the names of the accents and the classes to which they belong:

וַיִּקְרָא יִצְחָק אֶל-יַעֲקֹב וַיְבָרֶךְ אֹתוֹ וַיִּצְוֵהוּ וַיֹּאמֶר לוֹ לֹא-תִקַּח
 אִשָּׁה מִבְּנוֹת בְּנֵעֵן: קוֹם לְךָ פָּדְנָה אֲרָם בֵּיתָה בְּהוּאֵל אָבִי
 אִמְךָ וְקַח-לְךָ מִשָּׁם אִשָּׁה מִבְּנוֹת לְבֶן אָחִי אִמְךָ: וְאֵל שְׂדֵי
 יִבְרֹךְ אֶתְךָ וַיִּפְרֹךְ וַיִּרְבֶּךָ וְהָיִיתָ לְקַתֵּל עַמִּים: וַיִּתֵּן-לְךָ אֶת-
 בְּרִכַּת אֲבִרְהָם לְךָ וּלְיִזְרְעֶלךָ אֵתְךָ לְרִשְׁתָּךְ אֶת-אֶרֶץ מִגְרִיךָ
 אֲשֶׁר-נָתַן אֱלֹהִים לְאֲבִרְהָם: וַיִּשְׁלַח יִצְחָק אֶת-יַעֲקֹב וַיִּלְךָ פָּדְנָה
 אֲרָם אֶל-לָבָן בֶּן-בְּתוּאֵל הָאֲרָמִי אָחִי רַבְּקָה אִם יַעֲקֹב וַעֲשׂוּ:

EXERCISE 18.

Point out the tone-syllable in the following words:

יַעֲקֹב. מִבְּאֵר. בְּמִקּוֹם. הַשָּׁמֶשׁ. יָרִים. שָׁכַב. הִזָּאת. הָזָה.
 שָׁעַר. בִּבְקָר. הָאָבֶן. וַיִּצֹק. הוֹלֵךְ. וּבָגַד. הָעֲדָרִים. הִידְעָתָם.
 הָאִסָּף. הַמִּקְנֵה. וַיִּגַּד. כְּשִׁמוּעַ. חֹדֶשׁ יָמִים. בָּנוֹת. אָבִיכֶן.
 וַיִּרְדֶּךָ. נִבְרִיּוֹת. הַצִּיל. מִכְרָתָם. בְּהַתְּנוּעָה. שְׂאֲרִית. וּמִהֲרָתָם.
 אֲדָמַת. אֲפָרִים. מִנְּשָׂה. רָאוּבֵן. שְׁמֵעוֹן. פָּדֵן. בִּדְרֹךְ. אֵלֶּה. וַיִּשְׁק.

§ 10. DISTINCTION OF KAMETS AND KAMETS-CHATUPH.

1. The sign (◌◌) serves at once to represent the long ā and the short ă.

2. *It is ā:*

- 1) in an open syllable: as שְׁמָרְתָּ, read shāmārtā: hence
- 2) when Metheg stands on the left of it: as שְׁמָרְהָ, read shām'rā.

3) the (ר) in final רָ: as בֶּחָר, read bechā.

4) in an accented syllable: as אֶחָד, read ĕchād.

3. *It is ō:*

- a. in an unaccented closed syllable: as חֲכָמָה, read chōchmā, omdī: hence
- b. in a closed syllable before Makkef: as כָּל-הָאָרֶץ, read kōl: and
- c. in the final closed syllable of a word beginning with Vav conv. (§ 33): as וַיָּקָם, read vay-ya-kom:
- d. before Chateph-Kamets: as יַעֲמֹד, read yōmad.

EXERCISE 19.

וַיָּמָת. בְּטָנִים. קָם. שָׁכְבָה. שָׁם. דָּרְבָן. זָכְרָה. רָנִי. קָרְבָן.
 כְּתוּת. אֲנִים. קָרְדָּ. מְרִדְבִי. חֲקֵעוֹלָם. גְּבוּרָה. גְּעָרָה.
 אֶהְיֶה. צִהְרִים. יַעֲמֹד. זָכְרָה. יִהְיֶה. חֲזָקָה. חֲזָקָה. מִמְּחֶרֶת.
 עֲרָמָה. בַּחֲרִי-אֶף. הַגָּמֶל. דִּלְקָתָה. אֶהְיֶה. אֶכְלָה. רַב.
 וַיִּרְץ. עֵינָיו. לָךְ. גֵּא. מִנְחָתִי. הָעָם. חֲרָפָה. בְּתִי-נִכְשִׁי. יִשְׁדָּם.
 נִכְרִי. גִּפְרִית. מִתְנִים. הַעֲבָדִים. וַיָּהֵם. רָנִים. אֶכְנֶת. אֶהְלֵךְ.
 עֲשָׂקָה. כָּל-בָּשָׂר. בְּרִי-יָחִיד:

§ 11. DISTINCTION OF VOCAL AND SILENT SH'VA.

The Sh'va is vocal:

- 1) at the beginning of a word: as קָטַל = k'tol.
- 2) in the middle of a word after another Sh'va: as תִּקְטֹל = tīk - t'lī.
- 3) after every *unaccented* long vowel: as קָטְלוּ = kā-t'lū, but שְׁמָרְתִּי, read shā-mār-tī, the vowel before the Sh'va being *accented*.
- 4) after a Metheg: as יֶרְאוּ = yē-r'ū, but יִרְאוּ = yir-ū.
- 5) under a letter having Dagesh: as קָטַלְתִּי = kāt-t'lī.

6) under the first of two similar letters: as הָלָלוּ = hā-l'lū.

7) in most cases under a letter, which is followed by any one of the בִּגְדִּימֹת without Dagesh: as שָׁכְבִי = shi-ch'bhī.

EXERCISE 20.

וְאִשְׁתָּךְ. שְׁבוּתָךְ. מִבְּנֵי. יִתְּנוּ. וְלִכְלֹ. וְנִחְמָד. מִצֹּנָה. לִבְנֵי.
 קִלְךָ. יְבָרְכֶךָ. בְּהִכְתָּךְ. יִדְעוּ. כִּפְרוּ. יִדְכֶם. הִלְלוּהָ. יִבְדְּרֵנִי.
 הַסְפָּרִים. הִנְנִי. תִּשְׁמֹר. יִשְׁבְּחוּנָךְ. וְדָבְרוּ. אֲכַלְהָ. וּבְנֵי.
 לְהַכְעִיֶּסוּ. לְרִשְׁתָּהּ. וְנִשְׁאַרְתֶּם. מִסְפָּר. יִשְׁמְעוּן. יֵאָבְלוּ.
 וּבִקְשֶׁתָם. וּמִצָּאוֹךְ. הַדְּבָרִים. יִשְׂבַּח. נִשְׁבַּע. וְלִמְקָצָה.
 בְּמוֹכְתִים. וּבְמִלְחָמָה. וּבְזֹרְעַ. הָרֵאֶת. מִלְּבָדוֹ. הַשְׁמִיעָךְ.
 לִיסָרְךָ. הָרֵאֶךְ. הַגְדוּלָה. בְּטָחוֹ.

CHAPTER II.*

PECULIARITIES AND CHANGES OF LETTERS & VOWELS.

§ 12. CHANGES OF CONSONANTS.

1. The formation and inflection of Hebrew words are effected by changes, partly vocal, partly consonantal.

2. Changes are also made for the sake of euphony, to prevent the concurrence of vowels or consonants of difficult pronunciation.

3. The different changes of which consonants are susceptible are: *Assimilation*, *Transposition*, *Rejection*, *Commuation*.

4. *Assimilation*. Vowelless ך in the middle of a word, when the syllable is unaccented, is assimilated (made similar) to the following letter, ך being dropped and the following letter taking Dagesh. The Dagesh doubles it, thus indicating the assimilation: as יִגְשׁ = יִגְשׁ for יִגְשׁ. In an accented syllable, assimilation does not take place: שָׁכְנָתָ, with the exception of the verb נָתַן to give: נָתַתָּ for נָתַתָּ,

* This chapter being placed here for reference, will be passed over for the present, as many of the rules can only be understood by the more advanced student.

If the following letter be one of the **אהחע**, either **נ** is not assimilated: as **יְנַחֵל**, **תִּנְאָף**, or the dropping of **נ** is indicated by the lengthening of the preceding vowel: as **יַחַת** for **יְנַחַת**.

The assimilation of other consonants occurs only in the following cases:

ל in the verb **לָקַח** to take: as **יִקַּח** for **יְלָקַח**.

ת in the syllable **הַת** of Hithpael before **ר**, **ט**, and in a few instances before sibilants: as **הִתְרַמָּה** for **הִתְרַמָּה**, **הִתְטָהַר** for **הִתְטָהַר**, **הִתְטָחוּ** for **הִתְטָחוּ**, **הִתְטָחוּ** for **הִתְטָחוּ**.

ר in the relative **אֲשֶׁר** for **אֲשֶׁר**.

ר at the end of a few words before **ת**, as **לֵת** for **לֵרֶת**, **אַחַת** for **אַחַת**.

י in a few verbs **פִּי** before **צ**: as **יִצַּק** for **יִצַּק**.

5. *Transposition.* In grammar, transposition occurs only in the case of **ת** in the syllable **הַת** of Hithpael before sibilants, it being easier to pronounce *st* than *ts*, thus: **הִשְׁתַּמֵּר** for **הִשְׁתַּמֵּר**. Before **צ** it is even changed into **ט**: as **נִצְטַדֵּק** for **נִצְטַדֵּק**.

6. *Rejection.* Rejection may take place at the beginning, in the middle or at the end of a word.

The following are regularly rejected:

A. *At the beginning.*

Vowelless **י**, **נ** (or **ל** in the verb **לָקַח**) in the Infinitive and Imperative of the verbs **פִּי** and **פִּנֵּן**: as **לֵר**, **לֵרֶת** from **יִלֵּר**, **יִלֵּר** from **יִלֵּר**, **קַח**, **קַחַת** from **יִלֵּר**.

י as a silent consonant after a vocalized **י**: as **גִּוִּים** for **גִּוִּים** from **גִּוִּי**.

א is dropped in **נַחֲנוּ** for **אֲנַחְנוּ**, in **אֲשֶׁר** from **אֲשֶׁר**.

B. *In the middle.*

1. The first of two similar consonants, when vowelless, is not written, but represented by Dagesh forte: as **נִתְנָהוּ** for **נִתְנָהוּ**; **כִּרְתָּהּ** for **כִּרְתָּהּ**.

2. In the verbs **עָע** the first of the two similar letters is

dropped, even when possessing a vowel, if a vowelless letter precedes: as סב for סבב, סבו for סבבו.

3. The weak letters אהו (especially ה) are dropped or quiesce, though having vowels, after a letter with Sh'va: as בִּשְׁמִים for בְּשָׁמִים, קֹם for קוֹם, גָּלוּ for גָּלוֹי, שְׁלַתְךָ for שְׁלֹתְךָ, בִּיתְרוֹן for בִּיתְרוֹן, שְׁאֵלְתְּךָ for שְׁאֵלְתְּךָ.

א often quiesces in the long vowel, resulting from the contraction of its own vowel or half vowel (Composite Sh'va) with the preceding vowel: as מִצָּאת for מִצְּאָת, לֹאמַר for לֹאמֶר, אֶהָב for אֶהָב, לֹאֱלֹהִים for לֹאֱלֹהִים.

C. *At the End.*

At the end of a word ך and ם are rejected in a few cases. The ך of the verbal ending ון and ין. This original ך has been very rarely retained: as תַּעֲשֶׂיךָ. ם is regularly dropped in the st. const. Plural:

as בָּתִּים f. בָּתִּי, הָרִים f. הָרִי.

7. *Communtation.* Commutation comprises a) interchanges of consonants with other consonants; b) Interchanges of consonants with vowels.

a. ה interchanges with ט, see above § 12, 5.

Initial ו interchanges with י, especially in verbs: as יִלֵּךְ for יִלְךְ, יִדַּע for יִדְע, יִקְטֹל for יִקְטֹל.

Medial ו interchanges with י on account of homogeneous vowels preceding it: as חֵיב for חֵיב, קוֹם for קוֹם.

Final ו and י interchange with ה: as גָּלָה for גָּלִי, שָׁלַח for שָׁלִי. When the word is lengthened, the original consonant reappears: as שָׁלַחְתִּי, גָּלַחְתִּי.

b. 1) The conjunction ו "and", preceding a vowelless letter or one of the labials (במף), is converted into its homogeneous vowel ו: as וַיְדַבֵּר for וַיְדַבֵּר, וַיְמַשֶּׁה for וַיְמַשֶּׁה, וַיְבַדֵּב for וַיְבַדֵּב.

In the same manner י following a vowelless letter is softened to י: as בִּיהוּדָה for בִּיהוּדָה.

2) In the middle of a word ו and י are often contracted into a diphthong or a long vowel: as וַיְלִיד for וַיְלִיד (a + u), וַיְטִיב for וַיְטִיב (a + i), הוֹלִיד for הוֹלִיד (o + u).

contracted into ū). ן after Chirek becomes ן, the ן resting in its homogeneous O vowel: as הוֹשִׁיב, נוֹשֵׁב for הוֹשִׁיב, הוֹשִׁיב.

3. ן and ך final after a vowelless letter are softened to ן and ך: as תהוּ for תהוּ; פרי for פרי, ויהי for ויהי.

§ 13. PECULIARITIES OF THE GUTTURALS.

1. The gutturals instead of the usual (simple) Sh'va, receive the composite Sh'va, (see § 5).

2. They do not admit of Dagesh forte, i. e. they cannot be doubled, (see § 7. 4). The half-guttural ר partakes of this peculiarity. The omission of Dagesh causes the lengthening of the preceding short vowel: as האָרם for האָרם, ברך for ברך.

ה and ח, being harder gutturals, in most cases retain the preceding short vowel: as ההוא, החים.

3. The gutturals ח, ע, and ה (with Mappik) when final, require the ā sound before them. Therefore they change mutable vowels (§ 14, 1 e) into Patach: as יִשְׁלַח for יִשְׁלַח; if the vowel be immutable, a helping Patach, called Patach furtive (§ 6), is written under them and pronounced before them.

NOTE. On the gutturals see further Chapter: VII. §§ 40, 41, 42.

§ 14. VOWEL CHANGES.

I. The vowels are *immutable or mutable*.

Immutable:

- Vowels regularly written with their homogeneous vowel-letters: as אָ, יָ, יֵ, וּ, וּ.
- The long vowels defectively written, (§ 3. Note 4.) as קֹל = קול, רָם = רם.
- Vowels after which a Dagesh forte has been omitted on account of a guttural: as חֵרֵשׁ for חֵרֵשׁ, אַחִים for אחים.
- The short vowel in an *unaccented* closed syllable: as מַלְכוּת, יִשְׁבֵּת.

Mutable:

- All the long vowels, without vowel-letters and not in-

Rejection: The vowel falls away entirely. It occurs, when the word is lengthened at the end, so that the accent must be thrown forward. This is particularly the case:

1. With pretonic Kamets and Tsere, (the latter generally when followed by Kamets: as לָכֶבֶד). Kamets and Tsere in an open syllable preceding the tonesyllable, are called *pretonic*: i. e. they are pronounced only before the tone and are dropped upon its being moved forward: as קָטַלְתָּ but קָטַלְתָּם, דִּבַּרְתָּ but דִּבַּרְתָּם, שָׁנָה but שָׁנָתִי.

2. With Tsere in a monosyllable: as שֵׁם, or in the last syllable of a polysyllable, when all the preceding vowels are immutable: as עוֹר, thus שְׂמִי, עוֹרִים, שְׁמֵר, שְׁמֵרִים.

3. With (-), (·), (ˉ) in the last syllable of verbs, when the word is lengthened by an addition commencing with a vowel: as קָטַלְתָּ from קָטַל, יִקְטְלוּ from יִקְטַל.

The following rule regarding the rejection of vowels deserves attention:

When the accent is thrown forward, *in nouns*, the vowel of the *penult* drops, *in verbs*, of the *ultima*. Compare: דִּבַּרְתִּי my word, from דִּבַּר word, קָטַלְתָּ she has killed, from קָטַל he has killed.

Rising of new vowels: Instead of Sh'va a new short vowel arises:

I. No word can commence with two vowelless consonants or with two Sh'vas, therefore the first Sh'va is changed into Chirek:

A. When one of the prefixes בְּכֹל (§ 18. II, b,) or of the preformatives אֵיתָן (§ 31, 1.) which regularly take Sh'va, is connected with a word beginning with Sh'va: as לְמִשְׁלַל for לְמִשְׁלַל, יִקְטַל for יִקְטַל, אֶקְטַל for אֶקְטַל.

NOTE. Respecting ׀ before a letter with Sh'va see § 12, 7, b.

B. אֶקְטַל for אֶקְטַל can serve as a memorial word for the following rules:

a. When the first of two vowelless letters has comp. Sh'va, the helping vowel is that of the comp. Sh'va: as אֲנִשִּׁי for אֲנִשִּׁי from אֲנָשִׁים, חֲרָשִׁי for חֲרָשִׁי from חֲרָשִׁים.

b. When the second of two vowelless letters has comp. Sh'va, the helping vowel under the first is again the vowel of comp. Sh'va: as כְּאֶשֶׁר for כְּאֶשֶׁר, יַחֲרֹת for יַחֲרֹת. § 40, 6.

II. *With a pause accent.* When Sh'va is heightened in pronunciation by the tone, either Seghol arises from it, or the correspondent long vowel of Comp. Sh'va, or the original vowel which has been dropped by the lengthening of the word: as לְחִי from לְחִי; חֲלִי from חֲלִי; מְלֶאָה f. מְלֶאָה from מְלֶא; יִשְׁמְרוּ f. יִשְׁמְרוּ from יִשְׁמֹר.

NOTE. In all the cases given under II. the word is מְלֶעִיל.

III. When one of two similar letters or of the weak letters אהוי drops, (§ 12, 6 B. 3.) its vowel recedes and takes the place of the preceding Sh'va: as לְבִית for לְבִית, יִקְטֹל for יִקְטֹל, גָּלוּ for גָּלוּ, מְלֶפְנֵנוּ for מְלֶפְנֵנוּ, סָב for סָב, יִסְבּ for יִסְבּ.

IV. The meeting of two vowelless final consonants is generally avoided: most commonly by the insertion of *Seghol* between the concurring consonants, *Patach*, if one of them is a guttural, *Chirek*, if one of them is a י, *Shurek*, if the last one is ו: as בָּגֵד for בָּגֵד, זָרַע for זָרַע, וַיְגַל for וַיְגַל, בֵּית for בֵּית, בָּהוּ for בָּהוּ.

CHAPTER III.

§ 15. SERVILE LETTERS.

1. Letters added to words for the purposes of formation or inflection (*serving*) are called *Serviles*, while those three letters which constitute most frequently the root or the radical idea of the word are termed *Radicals*.

2. All the 22 letters of the alphabet can be used as radicals; the 11 following only as serviles:

א, ב, ג, ד, ה, ו, ז, ח, ט, י, כ, ל, מ, נ, ש, ת (אֵיתָן מִשָּׁה וְכָלֵב).

They are called *prefixes* (preformatives) when placed at the beginning of a word, *suffixes* (afformatives) when added at the end.

NOTE. When the letters added are used to convey the accidents of tense, gender, number, person (in the nominative case) and to form derivatives, they are respectively called according to position *preformatives* and *afformatives*.

§ 16. THE PREFIXES מִשֶּׁה.

1. מ as a prefix has Chirek and in the following letter Dagesh. It is the abbreviation of מִן *from, away from, out of, by*, of which the נ is assimilated, as מִתַּחַת from below, instead of מִן תַּחַת. Before gutturals the (־) is lengthened to (ֿ) (§ 14, II. 2): as מֵעַל from above, instead of: מִן עַל.

Before ה the lengthening is sometimes omitted: as מִחוּץ from without (§ 13, 2.). מ before י becomes מִי as מִירוּשָׁלַיִם from Jerusalem, for מִירוּשָׁלַיִם (§ 12, 7, b.)

2. שֶׁ as a prefix, see § 23, 2.

3. ה as a prefix, an interrogative particle, see § 24, 5.

4. ה as a prefix, the article, see § 17.

EXERCISE 21.

מִדֶּרֶךְ¹ מֵאֵיב² מֵאֵשׁ³ מִגְבוּר⁴ מִבֵּית⁵ מִבוּר⁶ מֵאֶחָד⁷
מֵאֶהְבָּה⁸ מֵאֵל⁹ מִבְּרִית¹⁰ מִגֶּבֶר¹¹ מִדּוֹר¹² מֵהִיכָל¹³ מֵהֶמָּה¹⁴
מִחֶבְרוֹן¹⁵ מִחֵדֶשׁ¹⁶ מִחוּט¹⁷ מִחוּל¹⁸ מִחֲלָב¹⁹ מִחֶמֶר²⁰
מִמָּל²¹ מִיָּד²² מִיְּהוּדָא²³ מִיּוֹם²⁴ מִיְּרֵחוֹ²⁵ מֵעוֹלָם²⁶
מֵעֲלֵמָה²⁷ מֵרֵאשִׁית²⁸ מִרְבַּעֵל²⁹.

way¹ enemy² fire³ hero⁴ house, within⁵ pit⁶ brother⁷ love⁸ God⁹
covenant¹⁰ man¹¹ generation, age¹² palace¹³ they¹⁴ n. p. of a city¹⁵
month¹⁶ thread¹⁷ sand¹⁸ milk¹⁹ clay²⁰ dew²¹ hand²² n. p. m.²³ day²⁴
n. p. of a city²⁵ a time unlimited, eternity²⁶ a maiden²⁷ head, beginning²⁸
n. p. m.²⁹

EXERCISE 22.*

From a father¹, from Abraham², from destruction³, from a cistern⁴, from a land⁵, from blood⁶, out of a house⁷,

* The learner is advised to form for himself an English-Hebrew vocabulary, by which his memory may be assisted and a tedious search through the exercises avoided.

from a mountain⁸, from Edom⁹, from Haman¹⁰, from life¹¹, from to-morrow¹², from a river¹³, from Jeberechjah¹⁴, from Jedidja¹⁵, from a Jew¹⁶, from a panther¹⁷, from Nimrod¹⁸, from the Most High¹⁹, from a plant²⁰, from Eden²¹, from dust²².

אב 1 אֲבִרָהֶם 2 אֲבִדוֹן 3 בָּאֵר 4 אֶרֶץ 5 דָּם 6 בֵּית 7 הָר 8 אֶרֶם 9 הָמָן 10 חַיִּים 11
מִחֶרֶת 12 יְאוֹר 13 יְבֶרֶכְיָה 14 יְדִידְיָה 15 יְהוֹרֵי 16 נָמֵר 17 נִמְרֹד 18 עֲלִיִּין 19 צֶמַח 20
עֵרֶן 21 עֶפֶר 22:

§ 17. THE ARTICLE.

1. The definite article is represented by the prefix ה with Patach and Dagesh in the following letter: as שָׁמַיִם the heaven, הַשָּׁמַיִם the heaven. Before the gutturals, especially אֵר the Patach is changed into Kamets (§ 13, 2.): as הָאֵר the master, הָרֶגֶל the foot, הָעֶבֶר the servant. Before the *unaccented* ע, ה, ה into Seghol; as הָעֵבִים the clouds, הַהָרִים the mountains, הַחֲכָם the wise man, but הָעָב the cloud, הָהָר the mountain. cf. 5.

Before ה and ח the Patach is commonly retained: as הַחַיִּים the life, הַהֶבֶל the vanity. § 13, 2.

2. A noun without the ה is to be translated with the indefinite article, except the noun in the st. const. (§ 19, 5): as בַּיִת a house.

3. When the noun is preceded by the prefixes בְּכֹל, the article is only represented by its appropriate vowel under the prefix and the Dagesh in the following letter (§ 12, 6. B. 3.): as בְּדָבָר in the word = בְּהִדְבֵּר, לָאֶרֶץ to the land = לְהִאָּרֶץ.

4. The Dagesh after the article is often omitted in letters with Sh'va: as הַצְּפֹרְדַּעִים the frogs, especially in nouns with initial י: as הַיְאוֹר the river, and in participles of Piel and Pual (§ 25, 7.): as הַמְדַּבֵּר the speaking man.

5. Some words lengthen the accented vowel, when the article is prefixed, e. g. הָעָם from עָם, הָאֶרֶץ from אֶרֶץ, הָהָר from הָר, הַקָּאָת from קָאָת,

EXERCISE 23.

Prefix the article to the following words.

שָׁמַיִם¹ אֶרֶץ² חֶשֶׁךְ³ אֹרֶךְ⁴ מַיִם⁵ עֵרֶב⁶ מְקוֹם⁷ יְבֵשָׁה⁸
 עֵשֶׂב⁹ חֶכֶם¹⁰ בָּקָר¹¹ זֶרַע¹² חֵיה¹³ חֶבֶל¹⁴ חֲצִיר¹⁵ חֶדֶשׁ¹⁶
 חֶדֶשׁ¹⁷ עֲשִׂיר¹⁸ חֶלֶב¹⁹ עֵינָי²⁰ חֲלִיל²¹ כּוֹכַב²² אֲדָמָה²³
 רֶגֶל²⁴ חַיִּים²⁵ רוּחַ²⁶ הָדָר²⁷ הַגּוֹת²⁸ עֵנָן²⁹ הוֹר³⁰
 חִידָה³¹ חֲדוּהָ³² חֲזוֹת³³ חֲזוֹן³⁴.

heaven¹ earth, land² darkness³ light⁴ water⁵ evening⁶ place⁷ dry
 land⁸ herb⁹ wise¹⁰ morning¹¹ seed¹² animal¹³ cord, rope¹⁴ grass¹⁵ new¹⁶
 rich man¹⁷ fat¹⁸ weary¹⁹ pipe²⁰ star²¹ ground, soil²² foot²³ life²⁴ spirit²⁵
 ornament²⁶ thought²⁷ cloud²⁸ majesty²⁹ riddle³⁰ joy³¹ vision³² intuition,
 vision³³.

§ 18. THE PREFIXES וכלב.

I. ו called the *conjunctive Vav* denotes: *and*, as לֶחֶם
 bread וְלֶחֶם *and* bread. It is changed as follows:

- Into ו before a consonant with simple Sh'va: וְכָל and to all, § 14, Rising I; or before the labials פ, מ, ב, to avoid the recurrence of two sounds of the same organic class: as וּבֵין and between, וּמִן and from, וּפֶר and a bullock (§ 12, 7, b.).
- Into ו before י becoming quiescent: as וַיְהִי and it may be (§ 12, 7, b.).
- Into ו before comp. Sh'va, taking the corresponding short vowel: as וַאֲנִי and I, וַאֲכַל and eat, וַחֲלִי and sickness (§ 14, Rising I, B. b.).
- Into ו before אֱלֹהִים: as וְאֱלֹהִים and God (§ 12, 6. B. 3.).

NOTE. Before יְהוָה into ו as וַיְהוָה. This most sacred name of God was believed to be incommunicable and the word אֲדֹנָי *my Lord* substituted for it, according to which latter word the vowels of ו and the prefixes בכלם were adapted, as בַּיְהוָה, לַיְהוָה, מֵיְהוָה corresponding to בַּאֲדֹנָי, לַאֲדֹנָי, מֵאֲדֹנָי. When however, יְהוָה is already preceded by אֲדֹנָי, to avoid repetition, it was written with the vowels of אֱלֹהִים, so that אֲדֹנָי יְהוָה is to be read אֲדֹנָי אֱלֹהִים.

- Into ו immediately before the tone-syllable, especially

when the latter has a distinctive accent and short words are connected in pairs: as **תָּהוּ וְבוֹהוּ** desolate and void, **קָר וְחֹם** cold and heat, **קִיץ וְחֹרֶף** summer and winter.

NOTE. **וְבוֹהוּ** shows that **ו** before **במה** (a) in case of (e) has — and is not **וְ**.

II. a. **ב, ל, ב, ל** preposition of place and time: *in, on, among*: as **בְּרֵאשִׁית** in the beginning, **בְּהַר** on a mountain, **בִּישְׂרָאֵל** amongst Israel, or it has the force of the prepositions: *with, by, through*: as **בְּאֶבֶן** with a stone, **בְּדָבָר** with or by a word.

ב adv. and prep., generally expressing comparison and proportion answers to the words: *as, like, so, about, nearly, almost*: as **בְּאֶרֶץ** as a land, **בְּאֵיפָה** about an ephah, **בְּעֶשֶׂר שָׁנִים** about ten years. As prep.: *according to, after, when*, (comparing the time of two actions) **בְּדְמוּתֵנוּ** after our likeness, **בְּהִרְמִי קוֹלִי** when I lifted up my voice, **בִּיר הַמֶּלֶךְ** according to the bounty of the king. I. Kings 10, 13.

ל prep., denoting motion or direction toward any object, *to, unto, towards, for*, hence it is the sign of the dative (§ 19, 2.): **לְאֶרֶץ** to a land, **לְמֶלֶךְ** to or for a king.

b. **ב, ל, ב, ל** always with Sh'va except in the following cases:

1. *With Chirek* = **ב, ל, ב, ל**, before a word which has Sh'va under the first letter: as **בְּדָבָר** by the word of, **לְדָבָר**, **בְּדָבָר**. (14. Rising I. a.)

Before **י** the **י** becomes quiescent (§ 12. 7. b.): as **בִּימֵי** in the days of, **לְיְהוּדָה** to I. **בְּיָדֵי** as the hands of.

2. *With* (־), (־), (־) before composite Sh'va: as **בְּאֵמֶת** in truth; **לְעֹמֵד** to stand, **כְּחֹלִי** as a sickness; or when displacing the article **ה** (§ 19, 3.): as **בְּהִיּוֹם** = **בְּיוֹם** in the day, **לְהַחֲכֶם** = **לְחַכֵּם** to the wise, **בְּהָעֵץ** = **בְּעֵץ** on the tree, but **בְּיוֹם** in a day, **בְּעֵץ** on a tree.

3. With Kamets = ā, often before the tonesyllable, especially before monosyllabic particles: **בָּהֶם** in them, **כֹּהֶם**

as this, לָנֶפֶשׁ to a soul, person. ל before several forms of the pronouns and the infinitives of verbs: as לָזֶה to this, לָאלֶה to these, לָלֶכֶת to go. Before nouns with a distinctive accent, especially when short words are connected in pairs: as: בֵּין נָגַע לְנָגַע between water and water, בֵּין מַיִם לְמַיִם between stroke and stroke.

EXERCISE 24.

Exactly translate the following words.

בְּמַיִם, בְּמַיִם, בְּלֵילָה,¹ בְּלֵילָה, לְצֶלֶם,² לְצֶלֶם, לַעֲשׂוֹב, לַעֲשׂוֹב, בְּמָקוֹם, בְּמָקוֹם, בַּחֲרָבָה,³ בַּאֲרֵץ, בַּאֲרֵץ, מֵעֶשֶׂב, מֵהָעֶשֶׂב, מִהָעוֹף,⁴ וּמֵעוֹף, מִשָּׂדֶה,⁵ מִהַשָּׂדֶה, וּלְאִישׁ,⁶ וּלְאִישׁ, מֵאִישׁ, וּמֵהָאִישׁ, לְנָהָר,⁷ לְנָהָר, וּלְנָהָר, מִטָּר,⁸ הַמִּטָּר, וְהַמִּטָּר, וּמִטָּר, מִלֶּךְ,⁹ כְּמֶלֶךְ, בְּמֶלֶךְ, וּלְמֶלֶךְ, וּמִלֶּךְ, מִהַמֶּלֶךְ.

night¹ image² dry land³ bird⁴ field⁵ man⁶ river⁷ rain⁸ king⁹.

EXERCISE 25.

Translate into Hebrew.

And light,¹ and the light, and in the light, to the earth and to the heaven, and the fruit,² and fruit, and from the fruit, evening and morning, day and night, I and he,³ and Jacob's hands,⁴ and to an animal, and in a land, and in the land, and a river, and Jonathan,⁵ and Jerusalem, in Jerusalem, to a man,⁶ to the man, from a tree, from the tree, from morning, from the morning, in a cloud,⁷ in the cloud, as an image, as the image, to a bird, to the bird, from the bird, from a man.

אור¹ פֶּרִי² אֲנִי, הוּא³ יְדִי-עֶקֶב⁴ יְהוֹנָתָן⁵ אֶדָם⁶ עֵנָן⁷.

EXERCISE 26.

לֹא¹ קָם² נָבִיא³ עוֹד⁴ בְּמִשָּׁה⁵ בְּיִשְׂרָאֵל⁶: אֲבָרָם⁷ כָּבֵד⁸ מְאֹד⁹ בְּמִקְנֶה¹⁰ בְּכֶסֶף¹¹ וּבְזָהָב¹²: הַכֶּסֶל¹³ בַּחֲשֵׁךְ¹⁴ הוֹלֵךְ¹⁵:

* 8 was rich. In sentences with a noun, pronoun or adjective in the predicate, the copula "to be" must always be supplied. See § 77, 1.

מִיְהוָה¹⁶ יְשׁוּעָה¹⁷: מָרַע¹⁸ יֵצֵא¹⁹ רָע:²⁰ נֵר²¹ מְצוּה²¹ וְתוֹרָה²²
 אֹר²³: מַעוֹלָם²⁴ עַד²⁵ עוֹלָם אַתָּה²⁶ אֵל²⁷: אֲמַר²⁸ עֲצֹל²⁹
 אֲרִי³⁰ בַּחוּץ³¹ שָׁחַל³² בַּדֶּרֶךְ³³: גַּם³⁴ בְּשֹׁחַק³⁵ יִכָּאֵב³⁶ לֵב³⁷:
 בְּלִילָה הָיָה³⁸ בַּגֶּבֶב³⁹: מַחוּץ⁴⁰ שְׂבָלָה⁴¹ חָרַב⁴² בַּבַּיִת בַּמָּוֶת⁴³:
 שְׂאוּל⁴⁴ בַּחֹר⁴⁵ וְטוֹב⁴⁶: מִמּוֹרָח⁴⁷ וּמִמַּעַרְב⁴⁸ מִצָּפוֹן⁴⁹ וּמִמֶּיִם⁵⁰
 מְהֵלָל⁵¹ שֵׁם⁵² יְהוָה:

not¹ arose² prophet³ since⁴ Moses⁵ Israel⁶ Abraham⁷ rich⁸ very⁹
 cattle¹⁰ silver¹¹ gold¹² fool¹³ darkness¹⁴ walks¹⁵ § 18. I. Note¹⁶ deliverance¹⁷
 evil¹⁸ goes out¹⁹ lamp²⁰ commandment²¹ law²² light²³ eternity²⁴ to²⁵ thou
 (art)²⁶ God²⁷ says²⁸ slothful one²⁹ lion³⁰ without³¹ roarer³² way³³ also,
 even³⁴ laughter³⁵ may ache³⁶ heart³⁷ he was³⁸ thief³⁹ abroad⁴⁰ destroys,
 makes childless⁴¹ sword⁴² death⁴³ n. p. m.⁴⁴ chosen⁴⁵ good, beautiful⁴⁶ east⁴⁷
 west⁴⁸ north⁴⁹ sea⁵⁰ (in general the Mediteranean Sea, lying *west* of Pales-
 tine, hence: *the west*, but sometimes the Dead Sea or as here the *South*
Sea, therefore here: *the South*.) is praised⁵¹ name of⁵².

§ 19. CASES OF NOUNS AND PRONOUNS.

1. To express the relations between the different nouns and pronouns in a sentence, Prepositions or the corresponding Prefixes **בכלם** are chiefly used.

2. *The Dative* is formed by the prep. **אֶל** or its abbreviation the prefix **ל** (§ 18, II).

3. *The Ablative* is formed by the prep. **מִן** or its abbreviation, the prefix **מִ**, **מִי** or by **ב** and **כ** (§ 16, 1. § 18, 11).

4. *The Accusative* is denoted by the particle **אֶת** or **אֶת־** (i. e. before Makkef) when the noun is *definite*, i. e. defined by the article, a possessive pronoun (Suf. § 21), a following genitive or by itself as a proper noun, otherwise it has no designation, being entirely similar to the nominative: as **אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ** the heaven and earth, **אֶת־בְּנִי** my son, **אֶת בֶּן־הָאָמָה** the son of the servant, **אֶת אַבְרָהָם** Abraham, but Gen. 2, 4: In the day that God made **אֶרֶץ וְשָׁמַיִם** earth and heaven.

5. *The Genitive* or *possessive* case remains entirely unchanged, with which the preceding noun, (which is limited and more nearly defined by the Gen.) is most closely con-

nected. For this reason the latter is said to stand in the *Construct State*, or simply in the *Construct*.

The better to effect this connection the article of the *Construct* is thrown off and its mutable vowels are shortened: as הַסּוּס the horse, but סוּס הַמֶּלֶךְ the horse of the king (not הַסּוּס); הָעוֹף the fowl, but עוֹף הַשָּׁמַיִם the fowl of the heaven (not הָעוֹף).

Regarding the shortening of the vowels and other changes, which the word in the st. const. undergoes, see § 59.

6. The direction towards a place or the time is indicated by the *unaccented* syllable הַ— appended to the noun, called local הַ—: as יָם יָם sea, יָמָה towards the sea, צָפוֹן the north, צָפוֹנָה northward, towards the north. יָמִים year, יָמִימָה to year, מִיָּמִים יָמִימָה from year to year.

NOTE I. Local הַ— is the remnant of an old accusative ׀—, yet appearing in many adverbs: as יוֹמָם by day, in the day time, מַחֲרָתָם to-morrow. (cf. § 85. 4, B, B.)

NOTE II. On the Segholates with local הַ— see § 66, Note I.

EXERCISE 27.

זָכַר¹ צָדִיק² לְבָרָכָה³: דָּוָר הַלֵּךְ⁴ לִפְנֵי⁵ יְהוָה בְּאַמֶּת⁶
וּבִצְדָקָה⁷: זִבַּח⁸ לְאֱלֹהִים⁹ תּוֹדָה¹⁰: טוֹב¹¹ יְהוָה לְכָל¹²: יְהוָה
עָטָה¹³ אֹר כִּשְׁלֹמֶה¹⁴ נָטָה¹⁵ שָׁמַיִם בִּירֵיעָה¹⁶: דָּוָר הָיָה¹⁷
רָעָה¹⁸ בְּצֹאֵן¹⁹ וּבֹא²⁰ הָאָרֶץ וְהַדּוֹב²¹ וְנִשְׂא²² שָׁה²³ מִהָעֶרֶר²⁴:
מִהָאֵכֶל²⁵ יָצָא²⁶ מֵאֵכֶל²⁷ וּמֵעֵז²⁸ יָצָא כְּתוּק²⁹: מֵאֶרֶץ מִצְרַיִם
נָסַע³⁰ יִשְׂרָאֵל הַמִּדְבָּרָה³¹: מֶלֶךְ יוֹשֵׁב³² עַל³³ בְּסֵא³⁴ דִּין³⁵:
מִי³⁶ עָלָה³⁷ הַשָּׁמַיְמָה: בִּשְׁלֹג³⁸ בְּקִיץ³⁹ וּכְמָטָר בְּקִצִּיר⁴⁰ כֵּן⁴¹
לֹא-נָאֹהָה⁴² לְכֶסֶל כְּבוֹד⁴³: שׁוּט⁴⁴ לְסוּם⁴⁵ כְּתָג⁴⁶ לְחֻמּוֹר⁴⁷
וְשִׁבְט⁴⁸ לָגוֹ⁴⁹ בְּסִלִּים:

memory¹ just² blessing³ walked⁴ before⁵ truth⁶ righteousness⁷ offer⁸ God⁹
thanksgiving¹⁰ good¹¹ all¹² to wrap, to put on¹³ garment¹⁴ stretches¹⁵
curtain¹⁶ was¹⁷ shepherd¹⁸ small cattle¹⁹ came²⁰ bear²¹ took²² lamb²³ flock²⁴
eater²⁵ came forth²⁶ food²⁷ strong²⁸ sweetness²⁹ moved on³⁰ desert³¹ sitting³²

on, in, over³³ throne³⁴ judgment³⁵ who³⁶ ascended³⁷ snow³⁸ summer³⁹ harvest⁴⁰ thus⁴¹ becoming, suitable⁴² honor⁴³ a whip⁴⁴ horse⁴⁵ bridle⁴⁶ ass⁴⁷ a stick⁴⁸ the back⁴⁹.

EXERCISE 28.

Translate into Hebrew:

The evening (accus.), to the evening, to an evening, a man (nom.), a man (accus.), the man (accus.), from a man, from the man, the head¹ of the man, the head of a man, from the heaven, the grass of the earth, the land (accus.), the land (nom.), a land (accus.), a land (nom.), the light of the heaven, to the judge², to the judge of the land, to a judge of the land, the fruit (accus.) of the tree³. God created⁴ earth and heaven. God created the earth and the heaven, the voice⁵ (accus.) of God, a voice (accus.) of God, a voice (nom.) of God, the sign⁶ (accus.), a sign (accus.), by a sin⁷, by the sin, towards the east⁸, towards the south⁹, to the mountain, towards Samaria¹⁰.

ראשׁו שֶׁפֶט 2 עֵץ 3 בָּרָא 4 קוֹל 5 אוֹת 6 עוֹן 7 מוֹרָח 8 דָּרוֹם 9 שְׁמֶרֶן 10:

CHAPTER IV.

OF THE PRONOUN.

§ 20. THE PERSONAL PRONOUN.

1. The personal pronouns are either separate words or syllables, contractions of the first and appended to nouns, verbs or particles, thence receiving the name of *Suffixes*. The separate pronouns represent the *nominative*, (see exception to this § 93, 2.). The suffixes appended to the *verb* stand for the *accusative* and for the *dative* in rare instances. The suffixes appended to the *noun* properly stand for the *genitive* or *possessive* cases and then serve the purpose of possessive pronouns: as סוֹסִי the horse of me = my horse. The suffixes appended to *particles* either represent the *nominative* or the *accusative* cases: as כִּמּוֹנִי as I, אוֹתִי me.

2. The separate personal pronouns are :

SINGULAR.			PLURAL.		
1. com.	$\left\{ \begin{array}{l} \text{אֲנִי, in pause} \\ \text{אֲנִי, " " } \end{array} \right\}$	I	1. com.	$\left\{ \begin{array}{l} \text{אֲנֵחֵנוּ, (נִחֵנוּ)} \\ \text{אֲנוּ} \end{array} \right\}$	we
2.	$\left\{ \begin{array}{l} \text{m. אַתָּה, " " } \\ \text{f. אַתְּ, (prop. אַתִּי) } \end{array} \right\}$	thou	2.	$\left\{ \begin{array}{l} \text{m. אַתֶּם} \\ \text{f. אַתֶּנָּה, אַתֶּן} \end{array} \right\}$	ye
3.	$\left\{ \begin{array}{l} \text{m. הוּא} \\ \text{f. הִיא} \end{array} \right\}$	he she	3.	$\left\{ \begin{array}{l} \text{m. הֵם, הֵמָּה} \\ \text{f. הֵן, הֵנָּה} \end{array} \right\}$	they

3. *Remarks.* אֲנִי is the ancient form and more used in the Pentateuch than אֲנִי, while the latter occurs often in the later books. אַתָּה, compounded of אַתָּה, as the kindred dialects have: Chald. אַנְתָּה, אַנְתָּ, Arab. anta.

The fem. form אַתִּי occurs only in k'thibh (7 times), but it is the foundation of some verbal inflections, (so the form קָטַלְתִּי before suffixes, § 43, 1.) הוּא is of *common gender in the Pentateuch* and also signifies *she*. But whenever הוּא stands in the text for הִיא, it has the pointing הוּא and must be read הִיא.

אֲנֵחֵנוּ is formed from the pronominal stem אָן found in אֲנִי, אַתָּה and חֵנוּ the harder form of אֲנוּ we; אַתֶּם and אַתֶּן are blunted forms of אַתּוּם, properly אַנְתּוּם (Chald. אַנְתּוּן, Arab. antum). Before verb. suff. this *original* form is retained (§ 43, 1.). הֵם, הֵן from הוּם, הוּן, hence not seldom the 2. and 3. masc. plur. in וֹן as יִשְׁבְּעוּן, יִחַדְלוּן, יִשְׁשׁוּן Is. 35, 1. הֵמָּה, הֵנָּה have a demonstrative character.

4. The separate pronouns, when connected with a noun as predicate of a sentence, always include the copula or the verb *to be*: as אֲנִי יוֹסֵף I *am* Joseph, אַתָּה הָאִישׁ thou *art* the man.

EXERCISE 29.

בְּרוּךְ¹ אַתָּה יְהוָה: אַתָּה קָדוֹשׁ²: אֲנִי אֵל: אֲנִי הָאִשָּׁה³:
הוּא אֶהְרֹן וּמֹשֶׁה: אַתָּה גִבּוֹר: הוּא רֹאשׁוֹן⁴ וְהוּא אַחֲרוֹן⁵:

כְּנִים⁶ אֲנַחְנוּ: הָאֱלִילִים⁷ הַבֵּל⁸ הָמָּה: גֵּר⁹ אֲנֹכִי בָאָרֶץ:
 עָפָר¹⁰ אַתָּה וְאֶל עָפָר תָּשׁוּב¹¹: כְּנוֹת⁶ אַתָּן: הָמָּה הַגְּבוּרִים¹²:
 הִיא יַחֲדָה¹³: שְׁנַיִם עָשָׂר¹⁴ אֲחִים¹⁵ אֲנַחְנוּ: אַתָּה יְהוָה טוֹב
 וְסָלַח¹⁶: אַחֲתִי¹⁷ הוּא: וְהַצְעִירָה¹⁸ גַּם־הוּא יִלְדָּה¹⁹ בֵּן²⁰:
 הָאֱלֹהִים בְּשָׁמַיִם וְאַתָּה עַל־הָאָרֶץ: אֲנֹכִי אֲנֹכִי יְהוָה וְאִין
 מִבְּלָעַרִי²¹ מוֹשִׁיעַ²²: אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מָלֵא²³
 נְאֻם²⁴ יְהוָה: יְהוָה הַצְדִּיק וְאֲנַחְנוּ הַרְשָׁעִים²⁵: אִישׁ זָקֵן²⁶
 בָּא²⁷ מִן־הַשָּׂדֶה בְּעָרֵב וְהָאִישׁ מֵהָר²⁸ אֶפְרַיִם²⁹ וְהוּא־גֵר³⁰
 בְּנִבְעָה³¹:

blessed¹ holy² woman³ the first⁴ the last⁵ honest, upright (יָדָּ; pl. m. כְּנִים, pl. f. כְּנוֹת § 58, 1.)⁶ idols⁷ vanity, foolish⁸ stranger⁹ dust¹⁰ thou shalt return¹¹ the only child (girl)¹³ twelve¹⁴ brothers¹⁵ forgiving¹⁶ my sister¹⁷ younger¹⁸ bare¹⁹ son²⁰ beside me²¹ Saviour²² filling²³ declaration²⁴ guilty²⁵ old²⁶ came²⁷ mountain²⁸ n. p. m.²⁹ dwelled³⁰ n. p. of a city³¹.

EXERCISE 30.

Ye are strangers¹ with me². Lord, thou art a refuge³ to us from generation⁴ to generation. From eternity⁵ to eternity thou art God. Not a God delighting⁶ (in) wickedness⁷ thou art. I am dust and ashes⁸. God is in heaven and we are on the earth. Just⁹ art thou O Lord! Thou art near¹⁰ O Lord! Ye are a¹¹ seed of falsehood¹².

גֵּרִים¹ עִפְרָיִם² מְעוֹן³ דּוֹר⁴ עוֹלָם⁵ חֶפְצִין⁶ רָשָׁע⁷ אֶפְרַיִם⁸ צַדִּיק⁹ קְרוֹב¹⁰
 יָרֵעַ¹¹ שֶׁקֶר¹² (in pause!)

§ 21. NOMINAL SUFFIXES.

1. The nominal suffixes *appended to Nouns in the Singular* are:

	SING.		PLURAL.
1. com.	מִי, סוּסִי my horse.	נוּ, נוּ	סוּסֵנוּ, סוּסֵינוּ our horse
m.	הָ, (in pause הָ) סוּסְךָ	הָ, הָ	סוּסֵכֶם, סוּסֵיכֶם } thy h.
2. f.	הָ, הָ סוּסְךָ	הָ, הָ	סוּסֵכֶן, סוּסֵיכֶן } your horse
m.	הוּ, הוּ סוּסוֹ	הָם, הָם	סוּסָם, סוּסֵם } (poetical)
3. f.	הָ, הָ סוּסָהּ (הָ) סוּסֶיהָ	הָם, הָם	סוּסָם, סוּסֵם } מוֹ } their horse

Appended to Nouns in Plural:

	SING.		PLUR.	
1. com.	יָ, סוּסֵי	my horses	יָנוּ, סוּסֵינוּ	our horses
2. m.	יָךְ, סוּסֶיךָ	thy horses	יָכֶם, סוּסֵיכֶם	your horses
f.	יְךָ, סוּסֶיךָ		יָכֵן, סוּסֵיכֵן	
3. m.	יּוֹ, סוּסָיו	his horses	יָהֶם, סוּסֵיהֶם	(poetical)
f.	יָהּ, סוּסֶיהָ	her horses	יָהֵן, סוּסֵיהֵן	יָמוֹ their horses

2. *Remarks.* The suffixes of the noun are divided into two classes: of *Singular* and of *Plural* nouns; the forms of the latter are longer and may be recognized by the plural י; as סוּסֵנוּ our horse, but סוּסֵינוּ our horses.

3. The suffixes כֶּם, כֵּן, and הֶם, הֵן, they invariably having the tone, the better to distinguish between the ם and the ן, are called *grave*, the others are *light* suffixes.

4. הוֹ is a favorite longer suffix for ן, particularly in monosyllabic words and in nouns with the ending הָ: מִינוּ species, מִינֵהוּ and מִינֵהוּ his, its species; מִרְאֵהוּ appearance, מִרְאֵהוּ his appearance.

5. The suffixes denote the genitive of the pronoun (§ 20, 1). The other cases are represented by attaching prepositions or prefixes and particles to the suffixes. The *dative* by אֶל or ל; the *accusative* by אֶת (אוֹתִי); the *ablative* by מִן, בְּ (אִתִּי) etc. See Paradigm A.

6. The possessive pronoun is also represented by שִׁי (§ 23, 2.) followed by ל with the suffix, thus: שִׁי לִי = אֲשֶׁר לִי which is (belongs) to me = my. See Paradigm A.

NOTE. On the suffixes of the verb see § 42.

EXERCISE 31.

אֲנִי יְהוָה אֱלֹהֶיךָ: כָּרַם¹ שְׁלִי: בֵּית שְׁלֶךָ: שָׂדֶה שְׁלֵנוּ: לָךְ
זֶרַע² עִם³ גְּבוּרָה⁴: לֹא יִטּוֹשׁ⁵ יְהוָה אֶת-עַמּוֹ⁶: אַתָּה לִי
לְמִשְׁגָּב⁷: אֲבֹד⁸ מָנוֹס⁹ מֵהֶם: שָׁלוֹם¹⁰ לָכֶם: אֵין נָבוֹן¹¹ וְחָכָם
בְּמוֹד: כָּרָה¹² שַׁחַת¹³ בָּהּ יַפֵּל¹⁴: אֲבֹד חֶסֶד¹⁵ מִן הָאָרֶץ וְיִשָּׁר¹⁶
בְּאָדָם¹⁷ אֵין¹⁸: גַּם לִי לִבָּב¹⁹ בְּמוֹכֶם: שְׂתֵה²⁰ מִים מְבוֹרָךְ²¹:

יְהוָה לְךָ יוֹם אֶף²² לְךָ לַיְלָה: יְהוָה אֵלֵי צוּרִי²³ וּמִשְׁגָּבִי: אֱלֹהִים
 לָנוּ מִחֶסֶד²⁴ וְעֻז²⁵: לְךָ יְהוָה הַגְדָּלָה²⁶ וְהַגְבוּרָה וְהַתְפָּאֶרֶת²⁷
 וְהַנִּצָּח²⁸ וְהַהוֹד²⁹: אַתָּה מוֹשֵׁל³⁰ בְּכָל וּבִידֶךָ בַּח וּגְבוּרָה:
 וְעַתָּה³¹ אֱלֹהֵינוּ מוֹדִים³² אֲנַחְנוּ לְךָ:

vineyard¹ strength² with³ might⁴ will forsake⁵ people, nation⁶
 safety, protection⁷ perished, was lost⁸ refuge⁹ peace, welfare¹⁰ intelli-
 gent¹¹ who digs¹² pit¹³ shall fall¹⁴ good man, pious¹⁵ upright¹⁶ man,
 here collect. men¹⁷ there is none¹⁸ heart, understanding¹⁹ drink²⁰ cistern¹²
 also²² rock²³ shelter²⁴ strength²⁵ greatness²⁶ glory²⁷ victory²⁸ majesty²⁹
 ruling³⁰ now³¹ thanking³². cf. to 32, 33, § 107, 3.

EXERCISE 32.

His light, our light, my tree, their tree, her tree, thy tree, thy trees, his day¹, thy (fem.) day, my stars, our star, our stars, to the fruit of his tree, thy voice, my beginning, thy (fem.) beginning², your beginning, thy (accus.) voice, the voice of God. I am giving³ from the fruit of your trees to the ruler⁴ of the city⁵. The strength⁶ of my arm⁷. The light of our torches⁸, the sand⁹ of their shores¹⁰.

יוֹם 1 יְאֻשִׁית 2 נִתְּן 3 מִשָּׁל 4 עִיר 5 בַּח 6 זְרוּעַ 7 לְבִיד 8 חוֹל 9 חוֹף 10.

EXERCISE 33.

God created him, us, me, them (fem.), her, I gavel¹ thee from it, from them, I come² to thee (m) (f.), and she came³ to him, to them, to us, I (am) with thee, in it, by us, as we, as I. God took⁴ him, thee, thee (in pause), thee (f.), I shall establish⁵ my covenant⁶ with⁷ you, with them, with him, with her, with thee (f.).

נִתְּנִי 1 בָּא 2 וּתְבֵא 3 לָקַח 4 אָקִים 5 בְּרִית 6 אֶת (אֵת) 7.

§ 22. DEMONSTRATIVE PRONOUN.

1. M. זֶה }
 F. זֹאת } this
 } (rarely זֶה)
 Com. זו (without distinction of gender or number.)
 Plur. אֵלֶּה, (אֵל rarely) these.

NOTE. In הַזֶּה or apocopated הֶזֶה *this*, the demonstr. has the

original article with הַ (הַל) before it; הַלְלוּ f. occurs only once Ez. 36, 35.

2. The demonstrative referring to a remoter object is represented by הֵם, הֵנָּה, הֵיאָה, הֵהוּא as *those* days, while הֵאֵלֶּה בְּיָמִים *these* days; or they express: *the same*: as הַאִישׁ הַהוּא the same man.

3. The demonstratives are thus declined:

Nom.	זֶה, זֹאת	this,	אֵלֶּה	these.
Dat.	לָזֶה, לְזֹאת	to this,	לְאֵלֶּה	to these.
Acc.	אֶת־זֶה, אֶת־זֹאת	this,	אֶת־אֵלֶּה	these.
Abl.	{	מִזֶּה, מִזֹּאת,	מֵאֵלֶּה	
		בְּזֶה, בְּזֹאת,	בְּאֵלֶּה	
		בָּזֶה, בָּזֹאת,	בְּאֵלֶּה	

4. Syntactical rules. § 94.*

EXERCISE 34.

אִישׁ הַלְזֶה: זֶה הָעִיר: ¹ לְאַנְשֵׁים הָאֵלֶּה: אֵלֶּה הַדְּבָרִים: ² אֵלֶּה
 מִזֶּה וְאֵלֶּה מִזֶּה: עַם זֶה גְּאֻלְתִּי: ³ זֶה פְּעֻלַּת ⁴ לָנוּ: לֹא יָדַע ⁵
 אִישׁ אֶת־קְבוּרַת ⁶ מֹשֶׁה עַד ⁷ הַיּוֹם הַזֶּה: הִנֵּה ⁸ אֵלֶּה בְּצֹל ⁹
 הַחֲכָמָה ¹⁰ וְאֵלֶּה בְּצֹל הַכֶּסֶף ¹¹: לֹא־זֶה הַדֶּרֶךְ וְלֹא־זֶה הָעִיר:
 לֹא בָחַר ¹² אֱלֹהִים בְּאֵלֶּה: עוֹד ¹³ זֶה מְדַבֵּר ¹⁴ וְזֶה בָּא ¹⁵: גַּם־
 זֶה רָעָה ¹⁶ חוֹלָה ¹⁷: זֶה כָחוּ ¹⁸: הוּא הָאִישׁ: זֹאת הָאִשָּׁה:
 הָאִשָּׁה הַזֹּאת: הָאִשָּׁה הַהִיא: שְׁלֹשָׁה ¹⁹ אֵלֶּה בְּנֵי־נֹחַ ²⁰ שֵׁם ²¹
 וְחָם ²¹ וְיָפֶת ²¹ וּמֵאֵלֶּה נִפְצָה ²² כָּל־הָאָרֶץ: עַם־זֶה יִצְרָתִי ²³ לִי:
 אֵלֶּה בָּרֶכֶב ²⁴ וְאֵלֶּה בְּסוּסִים וְאִנְחָנוּ בְּשֵׁם יְהוָה אֱלֹהֵינוּ נִזְכִּיר ²⁵:
 אִישׁ הָיָה בְּאֶרֶץ־עוֹץ ²¹ אִיּוֹב ²¹ שְׁמוֹ ²⁶ וְהָיָה הָאִישׁ הַהוּא תָם ²⁷
 וְיִשָּׁר וִירָא ²⁸ אֱלֹהִים וְסָר ²⁹ מִרָע:

* The learner must refer to the respective paragraph before translating the exercise following, and in all cases when his attention is called to the Syntax.

city¹ words² I have redeemed³ thou hast made, performed⁴ knew⁵ sepulchre⁶ unto⁷ lo! behold!⁸ shadow, shelter,⁹ wisdom¹⁰ money¹¹ chosen¹² while yet¹³ (was) speaking¹⁴ came¹⁵ evil¹⁶ sore¹⁷ strength¹⁸ three¹⁹ sons of²⁰ n. p.²¹ was overspread²² I formed²³ chariot²⁴ we will remember²⁵ his name²⁶ plain²⁷ fearing²⁸ departing²⁹.

EXERCISE 35.

This man¹, that man, that woman², this woman, these men³, these women⁴, those men, those women, this is the man, that is the woman, these are the men, that is the word⁵, from that man, to this woman, this is my God, this boy⁶, this is the law⁷, this pillar⁸, these are the names⁹ of the sons¹⁰, those brothers¹¹ (acc.), these are thy uncles¹².

אִישׁ 1 אִשָּׁה 2 אֲנָשִׁים 3 נָשִׁים 4 דָּבָר 5 נָעַר 6 תּוֹרָה 7 בְּצִבְחָה 8 שְׁמוֹת, the names of
אֲחִים 11 בָּנִים 10 דּוֹרִים 12.

§ 23. THE RELATIVE.

1. The relative pronoun for both genders and numbers is **אֲשֶׁר** *who, which*; often including the pers. pronoun: he who, she who, that which: **אֲשֶׁר תָּאָר** he whom thou cursest.

2. In the later biblical books and the modern Hebrew writers, the abbreviated form **שֶׁ** or **שִׁי** (with following Dag., omitted before gutt.) is most frequently used.

3. **אֲשֶׁר** (or **שֶׁ**) gives to every word to which it refers relative signification: as **שָׁם** there, **אֲשֶׁר שָׁם** where, **אֲשֶׁר מִשָּׁם** whence.

4. It is declined as follows:

Gen.	(סוֹסוֹ his horse)	אֲשֶׁר סוֹסוֹ whose horse
Dat.	(לוֹ to him)	אֲשֶׁר לוֹ to whom
Acc.	(אוֹתוֹ him)	אֲשֶׁר אוֹתוֹ whom
Abl.	(מִמֶּנּוּ from him)	אֲשֶׁר מִמֶּנּוּ from whom.

5. Before participles the article **ה** frequently represents the relative: as **הַהוֹלֵךְ** he who goes.

EXERCISE 36.

אֲשֶׁר רוּחִי¹ אֶתוֹ² יִרְבֶּר³: דָּגִים⁴ שֶׁנֶּאֱחָזִים⁵ בְּמַצּוֹרָה⁶: אֵת
 אֲשֶׁר חִפֵּץ⁷ יְהוָה עָשָׂה⁸ בְּשָׁמַיִם וּבָאָרֶץ: מָה⁹ רַב¹⁰ טוֹב¹¹
 אֲשֶׁר צָפַן¹² יְהוָה לְאִשֶּׁר בָּטַח¹³ בּוֹ: אֵי¹⁴ לָךְ אֶרֶץ שְׂמִלֶכֶךְ¹⁵
 נָעַר¹⁶: אָרוּר¹⁷ הַגִּבֹּר אֲשֶׁר יִבְטַח¹⁸ בְּאָדָם וּמִן יְהוָה יִסּוּר¹⁹ לְבוֹ²⁰:
 אֲשֶׁרִי²¹ הַגִּבֹּר אֲשֶׁר שָׁם²² יְהוָה מִבְּטָחוֹ²³: רוּת אִמְרָה²⁴ לְנַעֲמִי
 חֲמוּתָה²⁵ אֶל-אֲשֶׁר תִּלְכִּי²⁶ אֵלַי²⁷ וּבְאִשֶּׁר תִּלְיִנִי²⁸ אֶלַי²⁹ עִמָּךְ
 עִמִּי וְאֶלְהִיךָ אֱלֹהֵי: אֲשֶׁרִי הָעָם שֶׁבָכָה³⁰ לוֹ אֲשֶׁרִי הָעָם
 שִׁיְהוּהָ אֱלֹהָיו:

spirit¹ with² may speak³ fishes⁴ are taken⁵ net⁶ wishing, desiring⁷ he did⁸
 how⁹ great¹⁰ goodness¹¹ has laid up¹² confide, trust¹³ woe¹⁴ the king¹⁵ a boy,
 a youth¹⁶ cursed¹⁷ trusts¹⁸ departs¹⁹ לֵב, (לִבִּי) heart²⁰ hail! happy! ²¹ makes²²
 trust²³ said²⁴ mother in law²⁵ thou goest²⁶ I will go²⁷ thou lodgest²⁸ I will
 lodge²⁹ thus³⁰.

EXERCISE 37.

The field which Abraham bought¹. The horse² upon⁴
 which the king⁵ rode³. Daniel⁶ whose name⁸ was called⁷
 Belteshazzar⁹. Not good¹⁰ (is) the counsel¹¹ that he has
 given¹². Nigh¹³ is the Lord¹⁴ to all¹⁵ that call upon him¹⁶
 in truth¹⁷. And¹⁸ God¹⁹ saw¹⁸ all that he had made²⁰, and,
 behold²¹, (it was) very²² good.

קָנָה¹ סוֹס² רָכַב³ עָלָיו⁴ מָלֶךְ⁵ דָּנִיֵּאל⁶ נִקְרָא⁷ שֵׁם⁸ (שְׁמוֹ) בִּלְטֶשְׁצָר⁹ טוֹבָה¹⁰ עֲצָה¹¹ יַעֲיִץ¹² קְרוֹב¹³ יְהוָה¹⁴ כָּל¹⁵ יִקְרָאָהּ¹⁶ אֱמֶת¹⁷
 וַיֵּרָא¹⁸ אֱלֹהִים¹⁹ עָשָׂה²⁰ וַהֲגִהָ²¹ טוֹב²² מְאֹד²³.

§ 24 THE INTERROGATIVE PRONOUN.

1. The interrogative pronoun is מִי who? usually applying
 to persons, מָה, מָה, מָה what? applying to things.

מָה before א and ר and always in pause: מָה-אֵלֶּה what
 (are) these, מָה רָאִיתָ what did you see?

Commonly it is written מִי or מַה. (followed by Dag.): as
 מַה-שְּׁמוֹ what is his name? or with a small word, it is con-
 tracted into one word: as מַזֶּה what is this? (§ 9. 1. Note.)

מָה before ה, ח, ע, עָ: מָה עָשִׂיתָ what hast thou done?

At the beginning of a sentence **מָה** also frequently stands before letters not guttural: as **מָה קוֹל** what voice?

2. The cases are indicated by the prefixes and the particle **אֵת**:

Dat.	לְמִי	to whom?
Acc.	אֵת מִי	whom?
	מִמִּי	from whom?
Abl.	בְּמִי	with or through whom?

The Gen. by **שְׁלֹמִי** whose? but more frequently it is indicated by putting the interrogative immediately *after* the noun: as **בַּת־מִי** whose daughter? **בִּירְמִי** through whose hand? **חֲכַמְתָּמָה לָהֶם** Jer. 8, 9. the intelligence of what remains to them?

3. **מָה** is also used adverbially: as **מִה־טוֹב וּמִה־נָּעִים** how good and how pleasant!

4. Interrogative particles: **אֵי** or **אֵי־הָ** where? with suff. **אֵיכָּה** where art thou? **אֵי** where is he? **אֵי־ם** where are they?

With adverbs and pronouns, **אֵי זֶה** which? what? where? whither? **אֵי מִזֶּה** whence? from what? **אֵי לְזֹאת** on what account? wherefore? **אֵיכָּה** how? **אֵי־הָ** where?

5. Interrogative prefix: **הֶ** (**הָ** with comp. Sh'va) frequently before non-gutturals: as **הֶשְׁלוֹם לּוֹ** is he well? **הֶ** before a letter with Sh'va or a guttural: as **הִירְעַתֶּם אֶת־לָבָן** know ye Laban? **הֶאֱלֹךְ** shall I go? **הֶ** before gutturals having Kamets: as **הֶאָנֹכִי** have (or am) I? **הֶחֱזֹק הוּא** is he strong?

In negative sentences this **הֶ** is always connected with the negative particle: as **הֲלֹא שָׁמַעְתָּ** hast thou not heard? **הֲאִין יְהוָה בְּקִרְבָּנוּ** is not the Lord in our midst?

EXERCISE 38.

מִי לֹא־יָדַע ¹ **בְּכָל־אֱלֹהִי כִי יִרְיֶהוּהָ עָשָׂתָה** ² **זֹאת: מִי שָׁמַךְ** ³
לְאִישׁ שָׂרִי ⁴ **וְשִׁפְטִי** ⁵ **עָלֵינוּ** ⁶: **בֶּן־מִי זֶה הָעֹלָם** ⁷: **אֵי מָהָ עִם**

אֶתָּה: הֲלָנוּ אֶתָּה אִם⁸ לְצָרֵינוּ⁹: מִי כְמוֹךָ בָּאֲלִים יְהוָה: מִה־
 לִי וְלָכֶם: הֲנִטַּע¹⁰ אֵזֶן¹¹ הֲלֹא יִשְׁמַע¹² אִם-יִצֹר¹³ עֵין¹⁴ הֲלֹא
 יָבִיט¹⁵: אֵיָה¹⁶ הַחֲכָמָה תְּהוּם¹⁷ אָמַר¹⁸ לֹא בִי הִיא וְיָם¹⁹ אָמַר
 אֵין²⁰ עִמָּדִי²¹: לְמִי אוֹי²² לְמִי אָבוֹי²³ לְמִי מַדְיָנִים²⁴ לְמִי שִׁיחַ²⁵
 לְמִי פָצְעִים²⁶ חָנָם²⁷ לְמִי חֲכָלָלוּת²⁸ עֵינִים²⁹ לְמִאֲחֵרִים³⁰ עַל-
 הָיִין³¹: מִי יוֹדַע³² מִה־טוֹב לְאָדָם בְּחַיִּים: הֲלֹא אֲנִי יְהוָה וְאֵין
 עוֹד אֱלֹהִים מִבִּלְעָדִי אֵל-צָדִיק וּמוֹשִׁיעַ אֵין זוּלָתִי³³: הִישׁ³⁴
 לְמִטָּר אָב³⁵: מִבֶּטֶן³⁶ מִי יֵצֵא הַקֶּרֶחַ³⁷: מִי נָתַן³⁸ לְשִׁכּוֹי³⁹
 בִּינָה⁴⁰: לְמִי אֲנִי עֵמֶל⁴¹: זְכוּר⁴² יְהוָה מָה הָיָה לָנוּ: הַתַּחַת⁴³
 אֱלֹהִים אֲנֹכִי: מִה־לִּי עוֹד:

knows¹ has wrought² * the feminine is used for the neuter § 81, 1. made
 thee³ chief⁴ judge⁵ over⁶ youth⁷ or⁸ enemy⁹ the planter¹⁰ ear¹¹ he shall
 hear¹² the former¹³ eye¹⁴ he shall see¹⁵ where (is)¹⁶ depth¹⁷ says¹⁸ sea¹⁹
 (it is) not²⁰ with²¹ woe²² misery²³ contentions²⁴ sorrow²⁵ wounds²⁶ without
 cause²⁷ darkening of²⁸ eyes²⁹ that tarry long³⁰ wine³¹ knows (prop. (is)
 knowing)³² besides, except me³³ there is, it is³⁴ father³⁵ womb³⁶ ice³⁷ gave,
 put³⁸ the insight, mind³⁹ understanding⁴⁰ toiling, labouring⁴¹ remember⁴²
 in stead of⁴³.

EXERCISE 39.

Who art thou my son¹? Who art thou my daughter²?
 Who is this man? What is his name³? Who are these?
 Whose daughter is this maiden⁴? What has he done⁵?
 Who is this that cometh⁶ from Edom⁷? For whose son do I
 labour⁸? Whom wilt thou send⁹ with me¹⁰? What is that
 in thine hand¹¹? Is¹² in a dream¹³ truth? Whose ox¹⁴ have
 I taken¹⁵? or¹⁶ whose ass¹⁷ have I taken? or¹⁸ whom have
 I defrauded¹⁹? or¹⁸ of whose hand have I received²⁰ (any)
 bribe²¹? Is he strong²² or²³ weak²⁴? What is the land* that
 he dwells²⁵ in, is it good²⁶ or bad²⁶? is it fat²⁷ or lean²⁸?
 Is not one²⁹ father³⁰ to us all³¹, has not one God created us³²?
 What did this people do unto thee? Who has done this?

(בן) בְּנִי 1 (בת) בְּתִי 2 יְשׁוּמוֹ 3 עֲלָמָה 4 עֵשָׂה 5 בָּא 6 אָדָם 7 עֵמֶל 8 תְּשַׁלַּח 9
 עִמִּי 10 דִּיךָ 11, (יד hand) יֵשׁ 12 תְּלוּם 13 שׁוּר 14 לְקַחְתִּי 15 161 (conj.) חֲמור 17
 181 עֲשִׂיתִי 19 לְקַחְתִּי 20 כְּפָר 21 חֲזַק 22 ה 23 interrogative רָפָה 24 אֶרֶץ * is fem.

יֹצֵיב 25 טוב fem. טוֹבָה, רָצָה 26 שְׂמְנָה 27 רוּחַ 28 אָחָר 29 אֵב 30 90, 2. §. כל 31
 with suff. כָּל, כָּלָה, פָּרָאנִי: 32

CHAPTER V.

OF THE VERB.

§ 25. GENERAL VIEW.

1. The verbs classified with respect to their origin are :

a. *Primitives*: as מָלַךְ to govern ; b. *Derivatives*, which are either derived from other verbs: *Verbal Derivatives*: as צָדַק to justify, from צָדַק to be just, or are derived from nouns: *Denominatives*: as דִּישָׁן to remove the ashes, from דִּישָׁן ashes.

2. The groundform or stem of the verb is the third person singular of the preterite: קָטַל he has killed. It regularly consists of three consonants (radicals), the most important vowel of which follows the second radical ; in transitive verbs it is Patach : as קָטַל, in intransitives, Tseré or Cholem: as כָּבֵד he was heavy, קָטַן he was little. The Kamets after the first radical is pretonic and drops when the tone or accent is thrown forward : as קָטַלְתָּם you have killed.

3. The infinitive construct, קָטַל to kill, is another groundform and was so considered by the earlier Jewish Grammarians, being called by them שֹׁרֵשׁ root. It consists of the three radicals with only one vowel, after the second.

4. These groundforms are both of great importance, controlling the other forms of the verb derived from them.

NOTE. From the infinitive as the second groundform are derived the imperative and future. In some guttural and irregular verbs, where the infinitive is differently vocalized from the imperative or takes a nominal ending, the future is derived from the latter.

5. The modifications of the simple and primary idea of the root are effected by external variations of the groundform. These variations are threefold :

- a. *Vocalization*, or the alteration of the vowels: as שִׁלַּח he sends, שָׁלַח he dismisses.
- b. *Reduplication*, or the doubling of one, and in rare instances of two of the radical sounds: as קָטַל = קָטַטַל, קָטַר, קָטַרְרַר fr. קָטַר.
- c. *Augmentation*, or the prefixing of one or two formative consonants: as נִקְטַל, הִקְטַל, הִתְקַטַל.

6. These new forms, more properly called *derivations*, having altered not only their external form but also their internal sense, are now generally termed *Conjugations*, in the language of the ancient grammarians בְּנֵינִים buildings, forms.

7. The ancient grammarians, who employed the verb פָּעַל *to do*, as a paradigm, named the conjugations, according to the various forms derived from this verb, thus:

1. פָּעַל — Pāāl, he acted, (now generally קָל).
2. נִפְעַל — Niphal, he was acted upon.
3. פִּיעַל — Piel, he acted vigorously.
4. פֻּעַל — Pual, he was vigorously acted upon.
5. הִפְעִיל — Hiphil, he caused to act.
6. הִפְעִיל — Hophal, he was caused to act.
7. הִתְפַּעֵל — Hithpael, he acted upon himself.

These terms have been retained with the exception of the first, which has been supplanted by the equally ancient: קָל light, intimating, that it is the simple original form, without external or internal change, while the other six are כְּבֵדִים grave or heavy i. e. freighted with a weightier meaning, which brings with it a corresponding external change.

§ 26. SIGNIFICATION AND CHARACTERISTICS OF THE CONJUGATIONS.

The Characteristics and the signification of the derived conjugations are:

1. נִפְעַל, *Niphal* is the passive, or often the reflexive or

reciprocal of Kal: as **יָשַׁמַר** to keep, Niphal: to be kept, or to keep one's self from.

2. **פָּעַל**, *Piel* signifies in general intense action, energy, frequency: **שָׁבַר** to break, **שָׁבַר** to shatter, **שָׁלַח** to send, **שָׁלַח** to dismiss. It is often the transitive or causative of Kal, when the latter is intransitive: as **גָּדַל** to be great, to grow, **גָּדַל** to cause to grow: **קָדַשׁ** to be holy, **קָדַשׁ** to make holy.

3. **פָּעַל**, *Pual* is the passive of Piel. The characteristic of both is the doubling of the second radical by Dagesh forte.

4. **הִפְעִיל**, *Hiphil* signifies causation: to cause another person or thing to do that, which is indicated by the primitive Kal: as **כָּתַב** to write, **הִכְתִּיב** to cause to write. If Kal is intransitive, Hiphil signifies only the transitive of Kal: as **חָזַק** to be strong, Hiphil: to make strong, to strengthen.

5. **הִפְעִיל**, *Hophal* is the passive of Hiphil. The characteristic of both is the prefixed **ה** and the proper vocalization.

6. **הִתְפַּעֵל**, *Hithpael* is generally reflexive, sometimes reciprocal: as **הִתְקַטַּל** to kill one's self, **הִתְרָאָה** to look at each other. Rarely has it a passive signification: as **הִשְׁתַּכַּח** to be forgotten, Ec. 8, 10. **הִתְחַמֵּץ** to be embittered, provoked to anger, Ps. 73, 21.

Occasionally it denotes to pretend, to feign to be or to do what is denoted by the root, hence it has been called by some the *hypocritical conjugation*: as **הִתְעַשָּׂר** to pretend to be rich, Pr, 13, 7. **הִתְחַבֵּס** to show ones' self wise Ec. 7, 16. Its characteristic is the prefixed syllable **הִת** and the doubling of the second radical by Dag. forte.

NOTE. There are also unusual conjugations: 1. *Poel* as **קוּטַל**, reflexive **הִתְקוּטַל**, fut. **יִקוּטַל**, part. **מְקוּטַל**, fut. pass. **יִקוּטַל**. In the regular verbs it occurs very seldom: **מִשְׁפָּטִי** my judge, Job 9, 15. **שָׁרַשׁ** to take root Is. 40, 24. In verbs **עָע** it is

frequent: as הוֹלֵל, סוֹבֵב, חוֹנֵן. 2. Pilel, Pulal, Hithpalel, especially when the second radical is a guttural: as שָׁאֲנַן to be at rest, רָעֵנָן to be green. 3. Pealal (the two last letters being repeated) as סָחַרְחַר to beat quick, to palpitate, from סָחַר to go about. 4. Pilpel, formed from a *biliteral* root by doubling both radical letters: as כָּלַל to sustain, nourish. צִלְצֵל to tinkle, עִפְעֵף to flutter.

§ 27. INFLECTION.

The different derivative forms or conjugations are inflected, to indicate the various grammatical conditions of *Tense, Mood, Gender, Number* and *Person*.

a. The Tenses (זְמָנִים) are two: *Preterite* (עָבַר) and *Future* (עָתִיד).

b. Moods: Two forms of the Infinitive (מְקוֹר fountain), an *absolute* and a *construct*; an Imperative צִוִּי (command), excepting in Pual and Hophal as pure passives; two *Participles*, [בִּינוּנִי (middle) or הוּהָ (,being,')] Part. of the verb הָיָה to be], a Part. active (פּוֹעֵל), a Part. passive (פְּעוּל), as derived nominal forms.

c. Two Numbers: Singular (יָחִיד alone, single), Plural (רַבִּים many).

d. Three Persons: I. P. (מְדַבֵּר speaking for himself), II. P. (נִמְצָא present), III. P. (נִסְתָּר concealed, hidden).

e. Two Genders: Masculine (זָכָר a male), Feminine (נִקְבָּה a female).

§ 28. CLASSES.

1. The verbs are divided into *regular* or *perfect* and *irregular* or *imperfect* verbs. Regular שְׁלֵמִים (perfect) are those, of which the three radicals undergo no change and always remain *audible*.

The regular verbs include the gutturals: i. e. verbs of which one or more radicals are of the אההער, the changes which they suffer affecting the vowels only, not the radicals.

2. The irregular are divided into חֲסֵרִים *Defective*, נְחִים *Quiescent*, and כְּפֻלִּים *Reduplicate*.

Defective verbs in some forms drop one or more of their

radical letters. Quiescents have one of the half vowels אהוי as radicals, which in some forms either drop or quiesce. Reduplicates have for the two last radicals similar letters.

3. From the old example פָּעַל, of which the *first* letter is פ, the *second* ע, the *third* ל, those, the first letter of which quiesces or drops, were called 'חֲסֵרֵי פ' or 'נְחִי פ' i. e. defective or quiescent in פ, those, the second letter of which quiesces, 'נְחִי ע' i. e. quiescent in ע, and those in which the third is quiescent, 'נְחִי ל' i. e. quiescent in ל. Thus נָגַשׁ is called פ"נ i. e. the פ or the first radical is נ; סוּר = ע"ו i. e. the ע or the second radical is ו; גָּלָה = ל"ה i. e. the ל or the third radical is ה; סָבַב is called ע"ע i. e. double ע, its second and third radicals being the same.

CHAPTER VI.

THE REGULAR VERB.

EXPLANATION OF THE SECOND PARADIGM.

§ 29. THE PRETERITE (עָבַר).

1. The principal vowel stands after the second radical. In the transitive verb it is Patach, in the intransitive Tsere or Cholem. For the sake of brevity the former are called: *Verbs middle A*, as קָטַל, the latter: *Verbs middle E*, as חָפֵץ to incline, to delight in, and *middle O*, as יָכַל to be able, can.

2. The Kamets in the first syllable is *pretonic* (§ 14 Rejection 1) and drops when the tone or accent is thrown forward: as קָטַלְתֶּם ye have killed.

3. The conditions of Person, Number and Gender are indicated in the preterite by attaching at the end fragments of the personal pronouns, which are called: *Affirmatives*. (§ 15, 2. Note).

4. The affirmatives of the preterite are :

<i>Person:</i>	1.		2.		3.
		m.	תָּ		—
Singular.	תִּי com.	f.	תְּ	f.	הָ—
		m.	תָּם		
Plural.	נִי com.	f.	תֵּן	com.	וּ

5. The vowel in the second syllable: —, —, — drops in the third person fem. and plur.: as קָטְלוּ, קָטְלָהּ (§ 14 Rejection 3).

With a pause accent it is restored: as יָכְלָה, חָפְצָה, קָטְלָהּ (§14 Rising II).

6. The verbs middle E. generally lose the sound — in their inflection: as חָפְצָה, חָפֵץ.

The verbs of middle O retain the Cholem in the second sing. and first persons: as יָכַלְתִּי, יָכַלְתָּ.

In those cases, however, where the tone is shifted, Cholem changes into Kamets-Chatuph: as יָכַלְתֶּם.

7. Verbs ending with ת suffer a rejection of the ת before the affirmatives beginning with ה: as כָּרַתְּ for כָּרַתְתָּ, from כָּרַתְתִּי, כָּרַתְתֶּם (§ 12, 6. B. 1.)

8. In combinations with the affirmatives תָּ, תְּ, נִי the word is Milel, otherwise Milra: as קָטְלָהּ, קָטְלָתָּ. (§ 9, 12. II. m.).

9. Syntactical rules § 100.

EXERCISE 40.

מִה־גָּדְלוֹ¹ מַעֲשֵׂי² יְהוָה מְאֹד³ עָמְקוֹ⁴ מִחֲשְׁבוֹתֶיךָ⁵: יְהוָה
מְקוֹלֶךָ⁶ גָּדְלוֹ⁷ עַמִּים: אִם⁸ חֲכַמְתָּ⁹ חֲכַמְתָּ לָךְ: נִמְלָה¹⁰
אֲגִידָה¹¹ בְּקִצֹּר¹² מֵאֲכָלָהּ¹³: זָכְרֵנוּ¹⁴ אֶת־הַדָּגָה¹⁵ אֲשֶׁר
אָכְלָנוּ¹⁶: צֹר¹⁷ אֶת־אֲמֶרֶת¹⁸ אֲנִי כְלִילֹת יָפִי¹⁹: מִי אֶמֶר
פַּעֲלָתָּ²⁰ עוֹלָה²¹: כִּשְׁלָה²² בְּרָחוּב²³ אֲמַת: שְׁמַרְתִּי²⁴ בְּקוֹדֶיךָ²⁵:

לֹא־אַתֶּם שְׁלַחְתֶּם²⁶ אֶתִּי הִנֵּה²⁷ בִּי²⁸ הָאֱלֹהִים: שְׂאוּל²⁹ לִכְר³⁰
הַמְּלוּכָה³¹ עַל־יִשְׂרָאֵל: קָמְנִתִּי³² מִכָּל־הַחֲסָדִים³³: אֶרֶץ־נִהְגָה³⁴
יְבוּלָה³⁵: דְּרִשְׁתִּי³⁶ אֶת־יְהוָה: יְכַלֶּת³⁷ עַמְד³⁸: וְלֹא־יָכַל מִשָּׁה
לָבוֹא³⁹ אֶל־אֱהֵל מוֹעֵד⁴⁰ בִּי⁴¹ שָׁכַן⁴² עָלָיו הָעָנָן⁴³ וַיְבַדֵּר⁴⁴ יְהוָה
מִלֵּא⁴⁵ אֶת־הַמִּשְׁכָּן⁴⁶: כָּזֹאת וְכֹזֶת יַעֲיֵץ⁴⁷ אַחִיהֶל⁴⁸ אֶת־
אַבְשָׁלוֹם⁴⁸ וְכֹזֶת וְכֹזֶת יַעֲזִי אֲנִי:

to be great¹ work² very³ to be deep⁴ thought⁵ voice⁶ to flee⁷ if⁸ to be or
become wise⁹ ant¹⁰ to gather¹¹ harvest¹² food¹³ to remember¹⁴ fish¹⁵ to eat¹⁶
Tyre¹⁷ to say¹⁸ the perfection of beauty¹⁹ to work²⁰ iniquity²¹ to fall²²
street²³ to keep²⁴ precept²⁵ to send²⁶ hither²⁷ but²⁸ Saul²⁹ to take³⁰ rule,
dominion³¹ to be too little³² mercy³³ to give³⁴ the produce³⁵ to seek³⁶ to be
able³⁷ to endure³⁸ to enter³⁹ the tent of the congregation⁴⁰ because⁴¹ to rest⁴²
cloud⁴³ the glory of⁴⁴ to fill⁴⁵ dwelling, Tabernacle⁴⁶ to counsel, to advice⁴⁷
n. p. m.⁴⁸.

EXERCISE 41.

Rachel¹ stole² the images³. Why⁴ hast thou sold⁵ thy
horse? Jacob⁶ rent⁷ his clothes⁸. A dream⁹ I dreamed¹⁰.
Why have you not sent¹¹ a messenger¹² to our father¹³? The
woman dipped¹⁴ the bread¹⁵ in¹⁶ vinegar¹⁷. Ruth¹⁸ gleaned¹⁹
ears²⁰ in the field. Our enemies²¹ took²² our city (f.) and all its
men they killed²³ with¹⁶ the sword²⁴. Why did you laugh²⁵?
(fem.) They have not kept²⁶ the covenant of God. We
loved²⁷, I loved. Thou wast able²⁸, you were able. I slept²⁹,
Ye slept (fem.), thou hast cut³⁰, I have cut, Ye have cut.
The Hebrews³¹ went over³² Jordan³³. Jacob gave³⁴ Esau³⁵
bread and pottage³⁶ of lentils³⁷. Sacrifice³⁸ and offering³⁹
thou didst not desire⁴⁰, burnt offering⁴¹ and sin offering⁴²
hast thou not required⁴³.

רַחֵל¹ גָּנְבָה² תְּרָפִים³ (pl.) לָמָּה⁴ מָכַר⁵ יַעֲקֹב⁶ קִרְעַת⁷ בְּגָדָיו⁸ (pl.) חִלּוֹם⁹
חִלְמָה¹⁰ שָׁלַח¹¹ מַלְאָךְ¹² אָבִי, with suff. אָבִי¹³ טָבַל¹⁴ לֶחֶם¹⁵ בַּחֶמֶץ¹⁶
רוּת¹⁸ לָקְטָה¹⁹ שְׂבָלִים²⁰ (pl.) אֲיָכִים²¹ לָכַר²² הָרַג²³ חָרַב²⁴ (in Pause! §. 14)
צָחַק²⁵ שָׁמַר²⁶ אָהַב²⁷ יָכַל²⁸ יָשַׁן²⁹ פָּרַת³⁰ עֲבָרִים³¹ (pl.) עָבַר³²
יָרַד³³ נָתַן³⁴ עָשָׂיו³⁵ נִזְדָּר³⁶ עֲדָשִׁים³⁷ (pl.) זָבַח³⁸ מִנְחָה³⁹ חָפֵץ⁴⁰ עוֹלָה⁴¹
חֲטָאָה⁴² שָׁאֵל⁴³ (in pause):

§ 30. THE INFINITIVE.

1. The second groundform is the Infinitive **קטל** to kill. It is called *construct*, because it is always connected with the Prefixes **בכלם**, or with a following noun: as **אַרְבַּח דָּם** to lie in wait for blood. With the prefixes: as **בְּקָטַל** in killing, **בְּקָטַל** as killing, **לְקָטַל** to kill, **מִקָּטַל** from killing.

2. The **בכ"ל** are regularly vowelless; the Chirek here is a helping vowel. The Dagesh after the **מ** is for the assimilated **ן**, **מִקָּטַל** for **מִן קָטַל**. Of **בכ"ל** the **ל** is most closely connected, so that the following Sh'va is silent, while the Sh'va after **ב** and **כ** are vocal: as **לִנְפֹל**, but **בִּנְפֹל**, **כִּנְפֹל**. (§ 11, 7.)

3. The Cholem is shortened before Makkef: as **מִשְׁלִבְנוּ**.

4. The Infinitive has a form with Patach of but rare occurrence: as **שָׁכַב** to lie down, **שָׁפַל** to be humiliated. Sometimes it is lengthened by **ה־**: as **לְקַרְבָּהּ** to approach.

5. The second form of the Infinitive is the *Inf. absolute* **קָטַל**, with immutable Cholem. It is used *before* or *after* finite verbs to indicate continued action, energy, intensity: **שָׁמַר תִּשְׁמְרוּ** they went, going on and lowing, **הִלְכוּ הִלְכוּ וְנָעוּ** ye shall diligently keep.

6. Syntactical rules §§ 105, 106.

EXERCISE 42.

לִבְּנֵי הַלֵּךְ לִגְזוֹ ¹ אֶת־צֹאנֹו: ² הוּי ³ גְּבוּרִים לְמִסְךְ ⁴ שָׁכַר:
 פָּקַד ⁵ פָּקַדְתִּי אֶתְכֶם: שָׁמַר אֶת יוֹם הַשַּׁבָּת ⁶: טָעַם ⁷ טָעַמְתִּי
 בְּקִצָּה ⁸ הַמָּטָה ⁹ אֲשֶׁר־בְּיָדִי מָעַט ¹⁰ דָּבַשׁ ¹¹: יַעַת ¹² סְפֹד ¹³ וַיַּעַת
 רְקוֹד ¹⁴: בְּנִפּוֹל ¹⁵ לִפְנֵי בְנֵי־¹⁶ עוֹלָה נִפְלֹתָ: אָהָה ¹⁷ אֲרִנִּי ¹⁸
 אֱלֹהִים הַמָּאֵם ¹⁹ מֵאִסַּת אֶת־יְהוּדָה: פָּרַם ²⁰ לָרַעַב ²¹ לַחֲמָה ²²:
 יִרְדֹּתִי ²³ לִגְנִי ²⁴ לְלִקְטָם ²⁵ שׁוֹשְׁנִים ²⁶ בִּימֵי ²⁷ שָׁבַט ²⁸ הַשִּׁבְטִים ²⁹:

נִיעַר³⁰ בְּפִיו³¹ מִתְמַךְ³² בְּשֹׁחַר³³ : לֹא-נָאֹוּה לְכַסִּיל תִּעֲנֹוג³⁴ אֶף
בִּי-לְעֶבֶד³⁵ מִשָּׁל³⁷ בְּשָׂרִים:

shear¹ ho! wo²! mix³ strong drink⁴ to think of⁵ sabbath⁶ to taste⁷ with the end of⁸ rod⁹ a little¹⁰ honey¹¹ time¹² to lament¹³ to leap¹⁴ to fall¹⁵ sons of¹⁶ ah! alas¹⁷! Lord¹⁸ to reject¹⁹ to break assunder²⁰ a hungry one²¹ thy bread²² to go down²³ garden²⁴ to gather²⁵ lilies²⁶ the days of²⁷ to judge²⁸ judges²⁹ he that shaketh³⁰ hand³¹ to hold³² כֹּן here includes negation § 106, 2. bribe³³ good cheer, delight³⁴ much less³⁵ slave, servant³⁶ to rule³⁷.

EXERCISE 43.

God made¹ the sun² and the moon³ to rule⁴ over⁵ the day and over the night. I hired⁶ a reaper⁷ to reap⁸ the wheat⁹ and a builder¹⁰ to repair¹¹ the house. They have slaughtered¹² an ox to sell its meat¹³. He gave me raiment¹⁴ to put on¹⁵. I have rejected¹⁶ thee that thou shouldst not reign¹⁷ (from reigning) (§ 106, 2.) over¹⁸ them. The Lord said¹⁹ that He would dwell²⁰ (tr. to dwell) in the thick²¹ cloud²¹. The man went out²² to lie²³ on²⁴ his couch²⁵.

יַעֲשֶׂה¹ שִׁמְשׁ² יָרַח³ מִשָּׁל⁴ בִּשְׂכָר⁵ קוֹצֵר⁶ קָצַר⁸ חֹטֵה⁹ בִּנְה¹⁰ בָּרַק¹¹
טָבַח¹² בְּשָׂרוֹ¹³ בָּגֵד¹⁴ לְבָשׁ¹⁵ מָאֵס¹⁶ מָלַךְ¹⁷ עָלַי¹⁸ (with plur. suff.) אָמַר¹⁹
שָׁכַן²⁰ יַעֲרֹפֶל²¹ יָצָא²² שָׁכַב²³ בִּי²⁴ מִשָּׁכַב²⁵:

§ 31. THE FUTURE.

1. The future is formed from the second groundform קָטַל by prefixing the preformatives אֵיתָן, which are originally vowelless, and receive the helping vowel Chirek. א receives Seghol. (§ 14. Rising I. a.)

2. The preformatives אֵיתָן indicate the personal relation, while the affirmatives determine the relations of Gender and Number.

3. The preformatives and the affirmatives of the future are:

<i>Person:</i>		1.	2.	3.
Sing.	com.	א	m. ה	m. י
			f. ת—י	f. ת
Plur.	com.	נ	m. ת—ו	m. י—ו
			f. ת—נה	f. ת—נה

4. The Cholem in the second syllable generally is only to be found in the transitive verbs (middle A), whilst the verbs middle E and O regularly have Patach: as יְגַדֵּל from גָּדַל to be or become great, יִכְבֹּד from כָּבֵד to be honored, יִקְטֵן from קָטַן to be little, small. Before Makkef, Cholem is changed into Kamets-Chatuph: as וַיִּכְתֹּב שָׁם and he wrote there.

5. The vowel of the last syllable which drops before the affirmatives commencing with a vowel (§ 14, Rejection 3.), is regularly restored in pause. The restored vowel requires the tone and lengthens its restored A vowel (Patach) into Kamets: as יִגְדֹּל, but תִּקְטֹל, but יִגְדֹּל, but יִגְדֹּל they will be great.

6. The forms ending in ו or י— have occasionally, especially at the end of a period, a paragogic ו. (§ 12. 6. C.) In this last case the vowel of the second syllable is restored: as יִרְגֹּז, but יִרְגֹּז, but יִרְגֹּז.

7. The form תִּקְטֹלָה often appears without the ה; as וַתֵּאמֶר.

8. Syntactical rules, see § 101.

EXERCISE 44.

בְּאֵין¹ גִּרְגָן² יִשְׁתַּק³ מְדוֹן⁴: יְהוֹה יִסְפֹּר⁵ עַמִּים: עַד-מָתִי⁹
 תִּשְׁפֹּטוּ עוֹלָם⁷: עַד-מָתִי עֲצֹל תִּשְׁכַּב⁸: אִם-יְהוֹה לֹא-יִשְׁמְרֵנִי
 שׁוּא⁹ שָׁקֵד¹⁰ שׁוּמֵר¹¹: לֹא אֶמְשַׁל¹² אֲנִי בָכֶם וְלֹא-יִמְשַׁל בְּנִי
 בָּכֶם יְהוֹה יִמְשַׁל בָּכֶם: מִה-יִצְדֵּק¹³ אֲנוּשׁ¹⁴ עַם¹⁵-אֵל: עֲשִׂיר¹⁶
 בְּרָאשִׁים¹⁷ יִמְשַׁל: בִּיהוֹה אֱלֹהֵיכֶם תִּרְבֶּקֶן¹⁸: לֹא-תִגְנֹב¹⁹:
 אֵל²⁰ תִּגְזֹל²¹-דָּל²²: זִרְעִי²³ עוֹלָה יִקְצֹר²⁴-אֹן²⁵: יֵד חֲרוּצִים²⁶
 תִּמְשַׁל: יִשְׂרָאֵל²⁷ יִשְׁבְּנוּ²⁸ אֶרֶץ: עַם הַנְּעָרִים²⁹ אֲשֶׁר לִי
 תִּרְבֶּקֶן³⁰: שְׁמֹר תִּשְׁמְרוּן אֶת-מִצְוֹת³¹ יְהוֹה אֱלֹהֵיכֶם: אֵל-
 תִּשְׁמָחִי³² בַּת³³-אָדָם³⁴: שֵׁם רִשְׁעִים³⁵ יִרְקֹב³⁶: כִּסִּיל יִפְרֹשׁ³⁷

אֵלֶּה³⁸ : זֶרַע וְקִצִּיר וְקָרָה³⁹ וְחֶם⁴⁰ וְקִיץ וְחֹרֶף⁴¹ יוֹם וְלַיְלָה
לֹא יִשְׁכַּתוּ⁴² :

without¹ tattler² to cease³ strife⁴ to count⁵ how long⁶ injustice⁷
to lie down, to sleep⁸ in vain⁹ to wake, to watch¹⁰ the keeper, watch-
man¹¹ to rule¹² to be just¹³ man¹⁴ with¹⁵ rich¹⁶ poor¹⁷ to cleave¹⁸ to steal¹⁹
not²⁰ to rob²¹ poor²² he that soweth²³ to reap²⁴ vanity²⁵ the diligent²⁶
upright²⁷ to dwell²⁸ young men²⁹ to keep fast³⁰ commandments³¹ to be joy-
ful³² daughter³³ Edom³⁴ unrighteous, a sinner³⁵ to decay or perish
quickly³⁶ to spread out, to extend³⁷ folly³⁸ cold³⁹ warmth, heat⁴⁰ autumn,
harvest, frequently including (as here) the winter⁴¹ to cease⁴².

EXERCISE 45.

In that day shall be great¹ the mourning² in Jerusalem³.
The Lord shall judge⁴ the world⁵ in righteousness⁶. In those
days⁷ I will pour out⁸ my spirit⁹ upon¹⁰ all flesh¹¹. Do ye
thus¹² requite¹³ the Lord¹⁴? The work shall be heavy¹⁵
upon¹⁶ the men. Of thee¹⁷ she will require¹⁸ the blood¹⁹
of her brother²⁰, for²¹ thou hast killed²² him. I shall make²³
a covenant with²⁴ you, for you are my people²⁵, that I have
chosen²⁶.

גִּדְלָה¹ מִסְפָּר² יְרוּשָׁלַיִם³ שָׁפַט⁴ הַבַּיִל⁵ צִדֵּק⁶ יָמִים⁷ שָׁפַךְ⁸ רוּחַ⁹ עַל¹⁰
בָּשָׂר¹¹ זֹאת¹² גָּמַל¹³ לְ fem. עֲבָדָה¹⁴ seldom as here with עֲבָדָה¹⁵ בָּרַךְ¹⁶
בְּרַשׁ¹⁷ דָּם¹⁸ אַח¹⁹ אַח²⁰ (with suff.) אֶתְּ²¹ כִּי²² קָטַל²³ בְּרִית²⁴
אֵתְּ (אֶתְּ) עִם²⁵ (עִמְּךָ with suff.) בָּחַר²⁶.

§ 32. THE LENGTHENED FUTURE OR OPTATIVE.

1. The first persons in Sing. and Plur. of all the active
future tenses are frequently lengthened by the syllable
ה־, seldom ה־, which has the tone and affects the final
vowel of the future, in the same manner as the affirmatives
וְ and יְ: as נִקְטְלָהּ, אֶקְטְלָהּ.

2. The lengthened form has the signification of the
optative and expresses *self excitation, purpose, direction of
the will*: as נִשְׂמְחָה let us be joyful! —

NOTE. In a few instances it is found attached to other per-
sons: Is. 5, 19. Ez. 23, 20, Ps. 20, 4. (with ה־).

EXERCISE 46.

אֶלְמָרָה¹ מִצּוֹתֶיךָ: אֶקְבְּרָה² אֶת־מֵתִי³ שָׁמָּה⁴: נִדְרָשָׁה⁵ אֶת־
 יְהוָה: נִקְרְבָה⁶ הָלוֹם⁷ אֶל־הָאֱלֹהִים: אֶקְבְּצָה⁸ מִיִּשְׂרָאֵל
 רֹאשִׁים⁹: הֲאִין פֹּה¹⁰ נָבִיא¹¹ עוֹד¹² וְנִדְרָשָׁה¹³ מֵאֲתוֹ: אֲשַׁמְרָה
 לִפְנֵי¹⁴ מַחֲסוֹם¹⁵: נִשְׁמְרָה דֶּרֶךְ יְהוָה: עַל־זֹאת¹⁶ אֶסְפְּרָה¹⁷:
 בָּאֵי¹⁸ וְנִבְרְכָה¹⁹ לִפְנֵי יְהוָה:

to learn¹ to bury² a dead person³ thither⁴ to seek⁵ come near, approach⁶
 hither⁷ to gather⁸ heads, chiefs⁹ here¹⁰ prophet¹¹ further, besides¹² to ask,
 inquire¹³ mouth¹⁴ a muzzle¹⁵ therefore¹⁶ to wail¹⁷ come¹⁸ to bend the
 knee¹⁹.

EXERCISE 47.

Let us keep the testimony¹ of thy mouth². I may keep
 thy precepts³. Let us make a covenant, I and thou. I
 will pursue⁴ after⁵ David⁶. I will forget⁷ my complaints⁸.
 Let us send⁹ a letter¹⁰ unto the king of Israel. I will
 remember¹¹ these things¹² and I will pour out my soul¹³
 in me¹⁴. I will make¹⁵ with¹⁶ you an everlasting cove-
 nant¹⁷. At¹⁸ thy hand I will require¹⁹ the flock²⁰ of my
 father.

עֲרִית¹ פֹּה² (פִּי with suff.) פְּקוּדִים³ דֶּרֶךְ⁴ אַחֲרַי⁵ דָּוִד⁶ שָׁכַח⁷ שִׁחַת⁸
 שָׁלַח⁹ כָּפַר¹⁰ זָכַר¹¹ אֵלֶיךָ¹² נִפְשִׁי¹³ עַל¹⁴ (with pl. suff.) כֶּרֶת¹⁵ ל¹⁶ בְּרִית
 עוֹלָם¹⁷ מִן¹⁸ (prefix) דָּרַשׁ¹⁹ צֵאן²⁰:

§ 33. VAV CONVERSIVE.

1. The preterite when connected by ו with a preceding
 verb in the *future* or *imperative* is made dependant upon
 this verb, and its time is thereby seemingly changed — it
 receiving a future meaning.

Vice versa the future when connected by ו with a *past*
tense either expressed or understood, receives the signifi-
 cation of the preterite. See § 102. 1. 2. 3. 4.

2. This ו is called *Vav Conversive* (וְהַפְּתִיחַ). Pre-
 fixed to the preterite it is the simple ו or ו conjunctive: as
 וַאֲמַר he said, וְאֵמַר and he will say, וַפְעַל he made, וְפַעַל
 and he will make. Prefixed to the fut. it has Patach

and following Dagesh, before א Kamets (§ 14, II. 2.): as יִשְׁמֹר be will keep, וַיִּשְׁמֹר and he kept, וַאֲשֶׁמֶר and I kept.

3. The pret. with Vav conv. removes the accent in the first and second person sing. to the ultimate syllable: as קִטַּלְתִּי, but וְקִטַּלְתִּי, אָמַרְתָּ, but וַאֲמַרְתָּ.

4. The fut. with vav conv. suffers the removal of its accent from the ultima to the penult, and consequently the last long vowel is changed into a short one. This rule, however, can never be applied to the fut. Kal of the *regular* verbs, because the penult here is always a closed syllable, § 9, 12, r. *General exception to this rule:* When the third radical is א, or the accent is a principal distinctive.

5. Syntactical rules, § 102.

EXERCISE 48.

וַיֹּאמֶר שְׂאוּל לָעַם אֲשֶׁר אִתּוֹ פָּקְדוּ¹ נָא² וּרְאוּ³ מִי הַלֵּךְ
מֵעִמָּנוּ⁴ וַיִּפְקְדוּ וְהָיָה אֵין יוֹנָתָן⁵ וְנִשְׂא⁶ בָלִיו⁷: וַיִּשְׁלַח⁸ יוֹנָתָן
אֶת־קִצֵּה⁹ הַמַּטֶּה אֲשֶׁר בְּיָדוֹ וַיִּטְבֹּל¹⁰ אוֹתָהּ בִּיעֶרֶת¹¹ הַדְּבָשׁ:
וְהָיָה עֵקֶב¹² תִּשְׁמְרוּן אֶת הַמִּשְׁפָּטִים¹³ הָאֵלֶּה וְשָׁמֶר יְהוָה לָכֶם
אֶת־הַבְּרִית אֲשֶׁר כָּרַת¹⁴ עִמָּכֶם: צִדְקָה¹⁵ צִדְקָה תִּרְדּוּ¹⁶ וַיִּרְשֶׁת¹⁷
אֶת־הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֶיהָ נָתַן לָהּ: וַיִּמְשְׁכוּ¹⁸ אֶת־יוֹסֵף¹⁹
מִן הַבּוֹר: וַיִּטְבְּלוּ אֶת־הַכֶּתֶנֶת²⁰ בַּדָּם²¹: עֵינֶיךָ²² בִּשְׂדֵה אֲשֶׁר
יִקְצְרוּן וְהָלַכְתָּ אַחֲרֵיהֶן²³: וַיִּפְקֹד דָּוִד אֶת־הָעָם אֲשֶׁר אִתּוֹ:
וַיִּתְּקֵעַ²⁴ יוֹאָב²⁵ בִּשְׁוֹפָר²⁶: וְהַמֶּלֶךְ לָעֵט²⁷ אֶת־פָּנָיו²⁸ וַיִּזְעַק²⁹
הַמֶּלֶךְ קוֹל גְּדוֹל³⁰ בְּנֵי אֲבִשָׁלוֹם³¹ אֲבִשָׁלוֹם בְּנֵי בְנֵי: דָּבָר שָׁלַח
אֲדָנִי בִיעֵקֶב³² וַנִּפֹּל³³ בִּישָׂרָאֵל³²: יְהוָה יְהִיָּה³⁴ בְּכִסְלֶךָ³⁵ וְשָׁמֶר
רַגְלֶךָ מִלֶּכֶד³⁶: אִם תִּשָּׁבֵב לֹא־תִפְחָד³⁷ וְשָׁכַבְתָּ וְעָרְבָה³⁸
שְׁנֵתְךָ³⁹:

number¹ interj. denoting respectful entreaty² and see³ from us⁴ n. p. m.⁵
the bearer of⁶ arms⁷ to put forth⁸ the end of⁹ to dip¹⁰ (honey) twig, honey-

comb¹¹ because¹² judgments¹³ to cut¹⁴, כָּרַת כָּרַת to make a covenant (from the ancient custom of cutting up victims on such occasions.) justice, righteousness¹⁵ to pursue¹⁶ to inherit¹⁷ to draw¹⁸ n. p. m.¹⁹ coat²⁰ blood²¹ eyes²² after²³ to blow²⁴ n. p. m.²⁵ trumpet²⁶ to wrap around, to muffle²⁷ face²⁸ to cry, to lament²⁹ great, loud³⁰ n. p. m.³¹ ב into, upon; n. p. m.³² to fall³³ shall be³⁴ strength, support³⁵ capture, noose³⁶ to be in dread³⁷ to be sweet³⁸ thy sleep³⁹. * § 96, 3. 2.

EXERCISES 48.

And¹ God remembered his covenant with² Abraham. And¹ Abraham weighed³ to Ephron⁴ the silver⁵. And I hewed⁶ two⁷ tables⁸ of stone⁹, and he wrote¹⁰ on¹¹ the tables the¹³ ten¹² commandments¹³. And¹ a mighty¹⁵ king shall stand up¹⁴ and he shall rule (with) great¹⁶ dominion¹⁷. And¹ Moses¹⁸ wrote this law. And¹ Rachel stole the images¹⁹ that (belonged) to her father. Hear²⁰, O Israel, the Lord, our God²¹, the Lord is one²². And¹ thou shalt love²³ the Lord thy God. If²⁴ God will be²⁵ with me²⁶, and¹ will keep²⁷ me in this way²⁸, and¹ will give²⁹ me bread³⁰, then³¹ will I serve³² him forever³³. God shall send³⁴ his angel³⁵ before³⁶ thee, and thou shalt take³⁷ a wife³⁸ to my son³⁹ from thence⁴⁰.

8 אֶת 2 שָׁקַל 3 עֶפְרוֹן 4 כֶּסֶף 5 פָּסַל 6 שְׁנֵי-7 לַחַת 8 Connect „and“ with the verb!

15 אֲבָנִים 9 כָּתַב 10 עַל 11 עֲשֶׂתָּה 12 דְּבָרִים 13 גָּבֹר connect the article! : 13

18 מִשֶּׁה cf. §. 90, 2. 17 מִמָּשַׁל 16 רַב 14 עָמַד stand up after the noun! cf. §. 90, 2.

27 תִּרְפִּים 19 שָׁמַע 20 אֱלֹהִים 21 אַחֲרָי 22 אָהַב 23 אִם 24 יְהִי 25 עָפְרִי 26 שָׁמַר

35 מִלֶּאךָ [fut. A.] 34 שָׁלַח 33 לְעוֹלָם 32 עָבַר (vav Conv.) 31 לָחֵם 30 גָּתַן 29 דֶּרֶךְ 28

: 40 שָׁם [with suff. בְּנִי etc.] 39 בֶּן 38 אִשָּׁה 37 לָקַח [with plur. suff. לְפָנַי etc.] 36 לְפָנַי

§ 34. THE IMPERATIVE.

1. The imperative belongs to the second groundform: the infin. const., and in most instances is identical with it in form; as קָטַל Inf. const. and קָטַל Imp.

2. The verbs with A in the fut. retain the same in the imp.: as fut. יִשְׁכַּב he will lie down, יִלְבֹּשׁ he will be clothed, Imp. לִבֹּשׁ, שִׁכַּב.

3. The Chirek in the f. sing. and m. plur. is called by

the ancient grammarians קָלָה תְּנוּעָה light vowel, its sound, originated from Sh'va, being so lightly passed over, that it cannot form a closed syllable with the following Sh'va, hence רִדְפוּ, read: ri-d'fu and not rid-fu, עֲרְכוּ (§ 11, 7.).

4. To the imp. is annexed very often the paragogic ה־, expressive of wish and entreaty, emphasis. With paragogic ה־ the form קָטַל becomes קָטַלָּה, the form קָטַל becomes קָטַלָּה: as שָׁכַב, שָׁכַבָּה; שָׁמַר, שָׁמַרָּה; שָׁמַר, שָׁמַרָּה.

5. Before Makkef the Cholem is changed into Kamets-Chatuph: as דִּרְשֵׁנָּא enquire, I pray thee. שִׁפְט־צֶדֶק judge righteously.

6. In pause the dropped vowels O or A in the forms קָטַל, קָטַלו return: as מִשְׁפָּט אֱמֶת שִׁפְטוּ execute true judgment.

7. After the imp. and fut. if the latter be lengthened (optat.), נָא is often put, as a particle of incitement and entreaty: I pray thee! (the German: doch! the Latin: dum with the imp. or quaeso, age.): as שְׁלַח־נָא יָדְךָ put forth thy hand. אֲרָדָה־נָּה I will go down.

8. Syntactical rules. § 104.

EXERCISE 50.

טָבִילִי פֶתַח¹ בַּחֲמִץ²: שִׁפְטוּ דָל וְיִתּוֹם³: חֲסֹד⁴ וּמִשְׁפָּט שְׁמֹר:
זֹאת זָכְרָה לִי יְהוָה לְטוֹבָה⁵: שְׁמֹרָה זֹאת לְעוֹלָם⁶: אֶת־יְהוָה
הַגָּדוֹל⁷ וְהַנּוֹרָא⁸ זָכְרוּ: לְקִטּוֹ אֲבָנִים⁹: נִצֹּר¹⁰ לְשׁוֹנֶה¹¹ מִרְעִי¹²:
כְּתִבוּ¹³ לָכֶם אֶת־הַשִּׁירָה¹⁴ הַזֹּאת: זָכוֹר כִּי עָפָר אֲנַחֲנוּ:
שִׁמְעוּ¹⁵ דְּבַר¹⁶ יְהוָה: דִּרְשָׁנָה נְשִׁים¹⁷ אֶת־יְהוָה: נִצֹּרִי מִצּוֹת¹⁸
אִמִּי¹⁹: סִפְרֵי הַבּוֹכִים: בִּרְתִּי²⁰ עֵץ²¹ וּשְׁפָכוּ²² עַל²³ הָעֵיר
סִלְלָה²⁴ חֲזָקוֹ²⁵ וְאִמְצוּ²⁶: שְׁלַחַה הַנֶּעֱרָ²⁷ אֵתִי: שְׁמֹר²⁸-תָּם²⁹
וּרְאֵה³⁰ יִשְׂרָאֵל בִּי־אֲחֵרִית³¹ לְאִישׁ שְׁלוֹם: שִׁמְחוּ צַדִּיקִים בְּאֲדָנִי:
שִׁבְבִי עַד הַבֶּקֶר: עֲבְרוּ³² מִהֲרָה³³ אֶת־הַיָּמִים בִּי־כִכָּה יַעֲזֹב³⁴

עֲלֵיכֶם³⁴ אַחִיתָפֶל³⁵: וְתִקְרָא³⁶ אִשָּׁה חֲכָמָה³⁷ מִן־הָעִיר שְׁמָעוּ
שְׁמָעוּ אִמְרוּ־נָא אֶל־יוֹאָב קִרְבַּ עַד־הַנָּה: דְּרִישׁוּ טוֹב וְאֶל־רָע:

morsel, sc. of bread¹ vinegar² orphan³ mercy⁴ for good⁵ for ever⁶ great⁷
terrible⁸ stones⁹ keep¹⁰ tongue¹¹ evil¹² to write¹³ song¹⁴ to hear¹⁵ the
word of¹⁶ women¹⁷ the commandment of¹⁸ mother¹⁹ to hew²⁰ tree²¹ to cast²²
against²³ a mound, rampart²⁴ to be strong²⁵ to be courageous²⁶ boy, youth²⁷
to mark²⁸ the perfect (man)²⁹ behold³⁰ the end³¹ to pass over³² quickly,
hastily³³ to advise, with עַל against one³⁴ n. p. m.³⁵ then cried³⁶ wise³⁷·(f.)

EXERCISE 51.

Flee¹ (pl. m.) from this place. Write (pl. f.) a letter
to the king. Keep (sing. f.) the word of² the Lord. Seek³
(pl. m.) the Lord. Seek (sing. f.). Seek (pl. f.). Seize⁴
(pl. m.) the prophets of⁵ Baal⁶. Shut⁷ (pl. f.) the door⁸.
Keep (paragog.) this (f.) forever⁹. Preserve¹⁰ (paragog.)
my soul¹¹, for pious¹² I (am). Remember (parag.) this
(f.) my God! Stretch¹³ out¹³ thy hand towards* Him.
Send (parag. fut. A.) me, I pray thee, one¹⁴ of the young
men¹⁵. Offer¹⁶ unto God thanksgiving¹⁷. Sacrifice¹⁸
(pl. m.) to your God in the land! Trust¹⁹ in²⁰ the Lord
with²¹ all thine heart²². Remember (following Makkef!)
I pray thee, the word²³ of thy father.

פָּרַח¹ דָּבַר² דָּרַשׁ³ תָּפַשׁ⁴ נִבִּיאִי⁵ בָּעַל⁶ סָגַר⁷ הָלַת⁸ לְעוֹלָם⁹ שָׁמַר¹⁰
נִפְשִׁי¹¹ הִסִּיד¹² פָּרַשׁ¹³ אֶל *with pl. suff. אָהַר¹⁴ נְעָרִים¹⁵ זָבַח¹⁶ [fut. A.]
תִּזְכֶּה¹⁷ זָבַח¹⁸ בָּטַח¹⁹ אֶל²⁰ בִּי [fut. A.] לְבִי [with suff.] דָּבַר²³.

§ 35. THE PARTICIPLE.

1. The participles are formed from the first ground-form
(the preterite). Kal has two participles, one active and one
passive. In the act., the first radical takes ךְ or ךְּ, the
second ךְּ; in the pass., the pretonic Kamets remains (in
sing. masc.), and ךְ (or sometimes, in order to form pass.
substantives י־ § 56, 3.) is inserted between the two last
radicals: קָטַל killed; אָסַר fettered, אֲסִיר a prisoner.

2. The participle involves in its signification the person
or thing to which the action is attributed: as שָׁמַר keeping,
properly one that keeps, or a keeper, אָהַב a loving person,

friend, אָהוּב a beloved person. The participle thus having the character of a noun is treated as such: receiving the article: as הָאָהוּב, and possessing the same terminations of gender and number. (§ 57, § 58).

3. The part. preceded by the personal pronoun expresses present time: as אֲנִי הֵלֵךְ I go.

4. קָטַל (or קוּטַל) is the regular participle of the verbs middle A, like קָטַל; the participles of the verbs middle E and O are identical in form with the pret.: as זָקֵן (to be or grow old) pret., זָקֵן part. יָגֵר (to fear) pret., יָגֵר or יְגוֹר part.

5. Sometimes poetically, the old union-syllable ׀ is appended to the st. const. m. and f. of the part. act.: as שְׁכֵנִי סִנְהַ the inhabitant of the thorn-bush. 5. Mos. 33, 16. הַפְּכִי הַצֹּר who changes the rock; Ps. 114, 8. יֹשְׁבֵי Ps. 123, 1. אֹסְרֵי 1. Mos. 49, 11. אֹהֲבֵי Hos. 10, 11. Sometimes the ׀ is not read: as שְׁכֵנִי, יֹשְׁבֵי Jer. 22, 23. 51, 13.

6. The inflection of the participles active and passive are:

<i>Part. act.</i>		<i>Part. pass.</i>	
S.	P.	S.	P.
m. קוּטַל	m. קוּטְלִים	m. קְטוּל	m. קְטוּלִים
f. קוּטַלַּת (קוּטְלָה)	f. קוּטְלוֹת	f. קְטוּלָה	f. קְטוּלוֹת

7. Syntactical rules. § 107.

EXERCISE 52.

אֱלֹהִים מִשַּׁל בְּכָל: יְהוָה אֱהָב¹ צְדִיקִים: שְׁמֵרִים הֵם אֶת-
 דְּרָךְ יְהוָה כַּאֲשֶׁר² שְׁמְרוּ אֲבוֹתָם³: דְּבוּרָה שִׁפְטָה אֶת-יִשְׂרָאֵל
 בָּעֵת הַהִיא: יִשְׁפֹּט יְהוָה הַשִּׁפְט הַיּוֹם בֵּין⁴ יִשְׂרָאֵל וּבֵין עַמּוּן:
 הַזֹּרְעִים בְּדִמְעָה⁵ בְּרִנָּה⁶ יִקְצְרוּ: כֶּשֶׁל⁷ עוֹזֵר⁸ וְנָפַל עֶזֶר:
 הִלְאֵה־יֵא כְתוּבָה עַל-סֵפֶר⁹ הַיָּשָׁר: יֵשׁ¹⁰ עֶשֶׂר¹¹ שְׁמוֹר
 לְרָעָה¹²: גּוֹזֵל אֲבִיו¹³ וְאִמּוֹ¹⁴ וְאָמַר אֵין¹⁵-פֶּשַׁע¹⁶ חֵבֶר¹⁷ הוּא
 לְאִישׁ מִשְׁחִית¹⁸: קוֹל¹⁹ דְּבָרִים²⁰ אֵתָן שְׁמָעוֹת: מִי-הָאִישׁ
 הַחֲפִיץ²¹ חַיִּים: מִים גְּנוּבִים יִמְתְּקוּ²²: אֶת רוֹבֵצָה²³ תַּחַת²⁴

מִשְׁאֵךְ²⁵: צָדָקָת²⁶ יְהוָה עֲמָדָת²⁷ לָעַד²⁸: סוּמָךְ²⁹ יְהוָה לְכָל-
הַנְּפִלִים: הָאֲנָשִׁים³⁰ הָאֵלֶּה שְׁלָמִים³¹ הֵם: אֵלֶּה הַפְּקוּדִים
אֲשֶׁר פָּקַד מֹשֶׁה וְאַהֲרֹן: הַחֶכֶם עֵינָיו בְּרָאשׁוֹ וְהַכְּסִיל בַּחֲשֹׁךְ
הוֹלֵךְ: אֲהֵב כָּסֶף לֹא-יִשְׁבַּע³² כָּסֶף: שֹׁמֵר רוּחַ לֹא יִזְרַע: יְהוָה
נִתֵּן לִיעָף³³ כֹּחַ: דוֹר הֵלֵךְ וְדוֹר בָּא וְהָאֲרֶץ לְעוֹלָם עֲמָדָת:

to love¹ as² their fathers³ between⁴ tear⁵ joy⁶ to totter⁷ to help⁸ book⁹
there is, are¹⁰ riches¹¹ evil, harm¹² his father¹³ his mother¹⁴ (it is) not¹⁵
transgression¹⁶ companion¹⁷ destruction, corruption¹⁸ sound¹⁹ words²⁰ de-
sire²¹ to be sweet²² to lie down²³ under²⁴ thy burden²⁵ righteousness of²⁶
to stand, endure²⁷ for ever²⁸ to uphold²⁹ men³⁰ peaceable³¹ to have abund-
ance of³² faint³³.

EXERCISE 53.

The Lord raiseth up¹ (those that are) bowed down².
Three³ kings⁴ are standing up⁵. Wherefore⁶ do ye trans-
gress⁷ the commandment⁸ of the Lord? The wealth of⁹
the sinner¹⁰ is laid up¹¹ for the just. The iniquity of¹²
Ephraim¹³ is bound up¹⁴, his sin¹⁵ is hid¹⁶. She dwells¹⁷
in the midst¹⁸ of my people. Ye (fem.) go¹⁹ the way²⁰ of
all the earth. The beasts²¹ of the field flee²¹ from²² the
lion²³. The door²⁴ is opened²⁵. Wherefore liest thou²⁶
upon²⁷ thy face²⁸? The ant²⁹ gathereth³⁰ her food³¹ in
the harvest³². The fool foldeth³³ his hands³⁴ together³⁵.

זָקַף¹ כָּפַף² שְׁלֹשָׁה³ מְלָכִים⁴ עָמַד⁵ לְפָנֶי-הָ⁶ עָבַר⁷ פָּה⁸ st. const. 8 פִּי
חִיל⁹ st. const. 9 חִיל, חוּטֵא¹⁰ צָפֵן¹¹ עֵין¹² st. const. 12 עֵין, אֶפְרַיִם¹³ צָרַר¹⁴
חֲטָאתָ¹⁵ (fem.) 15 צָפֵן¹⁶ שָׁבַן¹⁷ בָּתוֹךְ¹⁸ הֵלֵךְ¹⁹ בַּ²⁰ דֶּרֶךְ²¹ חַיִּית²² בָּרַח²³
מִפְּנֵי²⁴ אֲרִי²⁵ דִּלֵּת²⁶ (fem.) 26 נָפַל²⁷ עַל²⁸ פְּנִיךְ²⁹ גָּמְלָה³⁰ [fem.] 30
אָגַר³¹ מֵאֲכָל³² קָצִיר³³ חֲבַק³⁴ יָדָיו³⁵:

§ 36. NIPHAL.

1. The two principal forms again pointed out in the
paradigm by larger type, are the preterite נִקְטַל and
the inf. const. הִקְטַל. To the first corresponds the
participle נִקְטָל, with the exception of having like all the
other participles of the passive conjugations Kamets under

the second radical. The rest of the forms coincide with the second principal form **הִנְקִטַּל** for **הִקְטִיל**.

2. From the original **יְהִנְקִטַּל** (§ 31, 1.) arises **יִנְקִטַּל** (§ 12, 6, B. 3.), from this, **יִקְטִיל** (§ 12, 4), the future Niphal. The first person of the fut. is sometimes found with Chirek under א: as **אֶשְׁפֹּט** I shall judge. The optative always has Chirek: as **אֶמְלִטָּה** I will escape.

3. The 3 pers. fem. of the pret. **נִקְטְלָה** is in pause **נִקְטְלָה** (§ 14. Rising II), identical with the feminine of the participle **נִקְטְלָה**. They are distinguished by the position of the accent: **וַיִּרְעוּ נִשְׁבָּרָה** (*Milra*) part., **וַיִּרְעוּ נִשְׁבָּרָה** (*Milel*) is preterite. (§ 9, 12, I. Note.)

4. In the Infin. after ב and ל, the ה occasionally drops and its vowel recedes (§ 12, 6. B. 3.): as **בִּכְשָׁלוֹ** for **בְּהִכְשָׁלוֹ**.

5. The infin., imp. and fut., when followed by a monosyllabic word, throw back the tone, shortening the final Tsere into Seghol (§ 9, 12, r., § 14, Shortening c.): as **יִלָּכֶר בָּהּ** he shall be taken by her, **הַתָּבֶה זֹאת** this shall be written.

6. With distinctive accents Patach is sometimes put for Tsere: as **וַיִּנְפֹּשׂ** and he was refreshed, **וַיִּנְמַל** and he was weaned.

7. The second and third persons plur. f. *regularly have Patach*, but once with Tsere: **תִּעֲנֶנָּה** Ruth 1, 13.

8. The imper. of Nif. is reflexive or reciprocal in meaning, for no passive verb would allow an imperative.

9. The participle passive of Kal and the part. Nif. thus differ in meaning: the part. Nif. representing the noun to which it belongs as being acted upon in *present time*, whilst the part. pass. of Kal does not take *the time* into consideration: as **הַדֶּלֶת נִפְתָּחָה** the door opened *now*, **הַדֶּלֶת** the door opened, **הַקֶּנֶה הַנִּשְׁבָּר** the cane broken *now*, **הַקֶּנֶה הַשִּׁבּוּר** the broken cane.

10. The Inflection of the participle is:

S. m.	נִקְטֵל	P. m.	נִקְטָלִים
f.	נִקְטָלָה (נִקְטָלָה)	f.	נִקְטָלוֹת

EXERCISE 54.

רָשָׁעִים¹ יִבְשְׁלוּ בָרָעָה²: דָּרֶךְ רָשָׁעִים כַּאֲפֵלָה³ לֹא יֵרְעוּ
 בָּמָה⁴ יִבְשְׁלוּ⁵: עֲשִׂיר וָרֶשׁ⁶ גִּבְשִׁי⁷: הוֹלֵךְ בַּחֲכָמָה יִפְלֹט⁸:
 תִּשְׁבֵּר⁹ כְּעֵץ עוֹלָה¹⁰: רָשָׁעִים בְּרִשָׁת¹¹ זִוֹ טָמְנוּ¹² נִלְכְּדָה¹³
 רִגְלָם¹⁴: נִפְשָׁנוּ¹⁵ כַּצִּפּוֹר¹⁶ נִמְלָטָה מִפֶּחַ¹⁷ יוֹקֵשִׁים¹⁸ הִפַּח נִשְׁבֵּר
 וַאֲנַחְנוּ נִמְלָטָנוּ: זְרוּעוֹת¹⁹ רָשָׁעִים תִּשְׁבֵּרָנָה וְסוּמָךְ צַדִּיקִים
 יִהְיֶה: דָּל מֵרַעְהוֹ²⁰ יִפְרֹד²¹: שֹׁפֵךְ²² דָּם הָאָדָם בָּאָדָם דָּמוֹ
 יִשְׁפֹךְ: הוּי צִיּוֹן²³ הַמְּלֹטִי: בְּטוֹבָה²⁴ יִקְצוּף²⁵ שׁוֹנֵא²⁶ וּבָרָעָה²⁷
 יִפְרֹד אוֹהֵב²⁸: הַפִּרֹד מִשְׁנֵאָךְ וּמֵאוֹהֵב הַזֹּהֵר²⁹: הַשֹּׁפֵט טָרֶם³⁰
 תִּשְׁפֹּט: גִּבְסָפָה³¹ נִבְשִׁי לְחִצּוֹת³² יִהְיֶה: הֶלֶךְ הִלְכָת כִּי-
 נִכְסֶךָ נִכְסַפְתָּ לְבֵית אָבִיךָ: הִשְׁמְרוּ לָכֶם פֶּן³³ תִּשְׁכַּחוּ³⁴ אֶת-
 בְּרִית יְהוָה אֱלֹהֵיכֶם אֲשֶׁר כָּרַת עִמָּכֶם: גִּבּוֹר לֹא-יִנָּצַל³⁵
 בְּרֶב³⁶ כַּח: אֵין-חֵשֶׁךְ וְאֵין צִלְמוֹת³⁷ לְהַפְתֵּר³⁸ שָׁם³⁹ פְּעָלֵי⁴⁰
 אָוֶן: יְהוָה עָלֶיךָ נִסְמַכְתִּי⁴¹ מִנְעוּרִי⁴²: זֶרַע צַדִּיקִים נִמְלֹט⁴³:
 פְּשָׁעִים⁴⁴ נִשְׁמְדוּ יַחְדוֹ⁴⁵ אַחֲרֵית⁴⁶ רָשָׁעִים נִכְרַתָּה:

wicked¹ mischief² darkness³ at what⁴ stumble⁵ (the Tser in Pause! § 14 Rising II.) poor⁶ to meet each other⁷ to deliver⁸ to break⁹ wickedness¹⁰ net¹¹ to hide¹² to take, catch¹³ their foot¹⁴ our soul¹⁵ bird¹⁶ snare¹⁷ fowlers¹⁸ arms¹⁹ neighbour, friend²⁰ to separate²¹ to shed²² Zion²³ prosperity²⁴ to be grieved²⁵ enemy²⁶ adversity²⁷ friend²⁸ to take heed²⁹ before³⁰ to long³¹ courts³² that not, lest³³ to neglect, forget³⁴ to be delivered³⁵ multitude³⁶ shadow of death³⁷ to hide one's self³⁸ there³⁹ the worker of⁴⁰ to trust⁴¹ youth⁴² to be delivered⁴³ the transgressor⁴⁴ to be destroyed⁴⁵ together⁴⁶ the end, future⁴⁷.

EXERCISE 55.

The soul¹ of Jonathan² was knit³ with⁴ the soul of David. And⁵ the number⁶ of⁶ the children⁷ of⁷ Israel shall be as⁸ the sand⁹ of the sea, which will not be numbered¹⁰.

Is not¹¹ the whole¹² land before thee¹³? separate¹⁴ thyself, I pray thee, from me¹⁵. And⁵ they separated themselves the one¹⁶ from the other¹⁷. Suddenly¹⁸ Babylon¹⁹ is fallen and destroyed²⁰. Were ye also²¹ sold for²² slaves²³? Thus²⁴ saith the Lord: Behold²⁵, I²⁵ will give²⁶ this city into the hand of²⁷ the king of Babylon, and thou shalt not escape²⁸ out of his hand²⁹ but³⁰ shalt be caught³¹ and given into his hand. We are sold, ye (fem.) are sold, thou (fem.) art sold, ye will be delivered³². And in all³³ things³³ that I have said to you, be circumspect³⁴.

5 connect „and“ with the verb: and shall be וְהָיָה 4 ב 3 קָשֶׁר 2 יְהוֹנָתָן f. 1 נָפֶשׁ
 15 מִקְפָּר 6 בְּנִי 7 כִּי 8 חוּל m. 9 חוּל 10 קָפַר 11 הָלֵא 12 כָּל- 13 לְפָנַי 14 פָּרַר 15 מִקְפָּר
 24 אִישׁ 16 מֵעַל אֲחִיו 17 פְּתָאם 18 בָּבֶל 19 (fem.) שָׁבַר 20 גַּם 21 ל 22 יַעֲבִדוּם 23 כֹּה 24
 Ni. 31 תִּפְשׁ 30 בִּי 29 מִיָּדוֹ Ni. 28 קָלַט 27 בִּיד 26 Part. act. 25 behold I הִנְנִי
 . Ni. 34 שָׁמַר 33 כָּל Ni. 32 קָלַט

§ 37. PIEL AND PUAL.

1. The first principal form is קָטַל, the second קָטַל. With the second are allied: the imp. קָטַל, the fut. יִקְטַל, the part. מִקְטֵל. In Pual the two principal forms are identical.

2. Under the second radical the pret. Piel has Tsere, which changes in the inflection into Patach; as קָטַל, קָטַלְתִּי, קָטַלְתָּ. Occasionally even the principal form is found with Patach: as אָבַר וְשָׁבַר he destroyed and broke in pieces, especially before Makkef: לְמִרְדֵּעַת he teaches wisdom. Seghol in the following three verbs: דִּבֶּר to speak, כָּבַשׁ to wash, כָּפַר to atone.

3. As the first radical in Piel and Pual must be vocalized for the following Dag., the preformatives of these conjugations can retain their original Sh'va: as יִקְטַל, מִקְטֵל.

4. The participle in these and all the other conjugations (except Kal and Nif.) has a prefixed מ.

5. The inflection of the participles in Piel and Pual is as follows:

<i>Part. Piel.</i>		<i>Part. Pual.</i>	
S.	P.	S.	P.
m. מְקַטֵּל	m. מְקַטְּלִים	m. מְקַטֵּל	m. מְקַטְּלִים
f. מְקַטֶּלֶת	f. מְקַטְּלוֹת	f. מְקַטֶּלֶת	f. מְקַטְּלוֹת

NOTE I. Without מ the participle seldom occurs: as שִׁבַּח אֲנִי I praise, Ec. 4, 2. לָקַח taken, 2 Ki. 2, 10.

NOTE II. The feminine in Piel is usually ת־, the ending ה־ indicating a nominal signification: as מְכַשֶּׁפָּה a sorceress, witch. In Pual the fem. in ה־ is rarely found: מְעַשֶּׂקָה Is. 23, 12, מְלַמְּרָה id. 29, 15.

6. In those forms of Piel and Pual, which have Sh'va under the second radical, the characteristic Dag. is often dropped: as שְׁלַחָה for שְׁלַחָה she dismissed.

7. The part. Pual like that of Nif. is distinguished by Kamets in the last syllable: as מְקַטֵּל.

8. The infin., imp. and fut., when followed by Makkef, or a word having the tone on the penult, generally take Seghol in the final syllable: as קִדְּשִׁי sanctify unto me; יִבְקֹשׁ לוֹ he seeks him.

EXERCISE 56.

בַּת־בְּבִלָּה¹ הִשְׁרֹדָה² אֲשֶׁר־שִׁישַׁלְּם³ לָךְ אֶת־גְּמוּלָךְ⁴ שְׁנֵמֶלֶת⁵
 לָנוּ: תַּחֲנוּנִים⁶ יִדְבֹּר⁷ רֹשׁ: נִכְבְּרוֹת⁸ מְדַבֵּר בָּךְ עִיר הָאֱלֹהִים:
 בְּבֹר⁹ אֶת־יְהוָה מְהוֹנֵךְ¹⁰: אָנָּה¹¹ יְהוָה מְלֻטָּה נִפְשִׁי: תַּחֲלֶלֶת¹²
 מִמֶּשְׁכָּה¹³ מַחֲלֶלֶת¹⁴ לֵב¹⁵: חֲטָאִים¹⁶ תִּרְדֹּף¹⁷ רָעָה¹⁸: בִּקֵּשׁ¹⁹-
 לִי חֲבֵמָה וְאֵין²¹: בִּידֶךָ יְהוָה לְגִדֵּל²² וּלְחַזֵּק²³ לְבָל: שִׁמְר²⁴
 תּוֹכַחַת²⁵ יִכְבֹּר: בִּקֵּשׁ־צָדֵק בִּקֵּשׁוּ עֲנוּהָ²⁶: תּוֹרָה יִבְקֹשׁוּ
 מִכֹּהֵן²⁷: בְּבִסִּי²⁸ מִרְעָה לְבָךְ: לָמָּה שְׁלַמְתָּם רָעָה תַּחַת טוֹבָה:
 הִישַׁלֵּם תַּחַת טוֹבָה רָעָה: מְכַבֵּד אָבִיו יִכְבֹּר מִבְּנָיו²⁹: יְהוָה

יִשְׁגֹּב ³⁰ אֲבִיוֹן ³¹ מֵעוֹנֵי ³² : אֱלֹהִים יִבְקֹשׁ אֶת־הַנִּרְדָּף וְהַנִּרְדָּף
 יִבְקֹשׁ אֶת־אֱלֹהִים : בִּקְשׁוּ חֲזוֹן ³³ מִנְבִּיא וְתוֹרָה מִכֹּהֵן וְעֵצָה ³⁴
 מִזִּקְנִים ³⁵ : הַסְפִּינָה ³⁶ חִשְׁבָּה ³⁷ לְהִשָּׁבֵר : חֵן ³⁸ אֲבִיו מִכְבֵּד
 עָלָיוֹן ³⁹ : אָדָם לְעֵמֶל ⁴⁰ יֵלֵךְ ⁴¹ : גְּדוֹל יְהוָה וּמַהֲלֵל ⁴² מְאֹד :
 שְׂמוּעָה ⁴³ טוֹבָה תִּרְשֵׁן ⁴⁴ -עֲצֵם ⁴⁵ : הַשֹּׁחַד יַעוֹר ⁴⁶ פְּקָחִים ⁴⁷
 וַיִּסְלֹף ⁴⁸ דְּבָרֵי ⁴⁹ צְדִיקִים : אִיּוֹב אָמַר אֶל־אִשְׁתּוֹ ⁵⁰ כְּדָבָר אַחַת ⁵¹
 הַנִּבְלֹת ⁵² תִּדְבְּרִי גַם אֶת־הַטּוֹב נִקְבַּל ⁵³ מֵאֵת הָאֱלֹהִים וְאֶת־
 הָרָע לֹא נִקְבַּל : בַּחֲסֵד וְאַמֶּת יִכְפֹּר ⁵⁴ עֵוֹן ⁵⁵ : זָמְרוּ ⁵⁶ לְאֱלֹהִים
 זָמְרוּ :

Babylon¹ to destroy² to reward³ נָמַל any act done, good or evil⁴ to do, show good or evil to any one⁵ entreaties⁶ to speak⁷ דִּבֶּר to speak entreatingly, glorious things⁸ to honor⁹ wealth, plenty¹⁰ interj. of entreaty, I pray¹¹ hope¹² to defer¹³ sickness¹⁴ the heart¹⁵ sinners¹⁶ to pursue¹⁷ wickedness¹⁸ to seek¹⁹ a scorner²⁰ אֵין not²¹ (including the verb *to be*,) to make great²² to give strength²³ to regard²⁴ reproof²⁵ meekness²⁶ priest²⁷ to wash²⁸ בָּנִים sons, children²⁹ to raise³⁰ poor, indigent³¹ affliction³² a vision³³ counsel³⁴ ancients³⁵ ship³⁶ to be about³⁷ to be merciful³⁸ (const. with acc.,) the Most High³⁹ toil, trouble⁴⁰ to bear, bring forth⁴¹ to praise⁴² a report⁴³ to make fat⁴⁴ bone, body⁴⁵ to blind⁴⁶ seeing, having the eyes open⁴⁷ to pervert⁴⁸ the words of⁴⁹ his wife⁵⁰ one of⁵¹ foolish women⁵² to receive⁵³ to forgive⁵⁴ sin⁵⁵ to sing hymns, praises⁵⁶.

EXERCISE 57.

Haman¹ stood up to make request² for³ his life⁴. Be-hold⁵, the righteous⁶ shall be recompensed⁷ on the earth. The Lord rewards⁷ the man of violence⁸. I taught⁹ ye (the) law¹⁰. Miriam¹¹ sung¹² praises¹² to the Lord, with¹³ the harp¹⁴. I have preached¹⁵ righteousness in a great¹⁷ congregation¹⁶. Did ye hope¹⁸ in¹⁹ the Lord? Why²⁰ have ye (f.) not met²¹ the traveller²², with bread and water? I shall not lie²³, thou (f.) wilt not lie, ye will not lie, they (f.) will not lie. Do (pl. fem.) not profane²⁴ the name²⁵ of our God. This (is) the law, (which) the Lord commanded²⁶ to teach you. Thou (f.) art gathering²⁷ ears. Five²⁸ cities²⁹ in the land of Egypt³⁰ are speaking³¹ the tongue of³² Canaan³³. The poor³⁴ (women) are seeking³⁵

bread. The ears are gathered by the poor. The tongue (f.) of Canaan is spoken in Egypt.

הָמֵן 1 בָּקַשׁ 2 Pi. עַל 3 נִפְשׁוֹ 4 הֵן 5 צָדִיק 6 יָשָׁם 7 [Pi. act.] חָקַם 8 לְמַד 9 Pi. תּוֹרָה 10 מִרְדָּם 11 זָמַר 12 Pi. כַּ 13 בָּנֹר 14 בָּשַׁר 15 Pi. קָהַל 16 m. רַב 17 שָׁבַר 18 Pi. אֵל 19 מִדְּיָע 20 קָרַם 21 Pi. אֵרַח 22 שָׁקַר 23 Pi. חָלַל 24 שָׁם 25 צִיָּה 26 לָקַט 27 Pi. שָׁבְלִים 27 חָמַשׁ 28 עָרִים 29 [f.] מְצֹרִים 30 דָּבַר 31 Pi. שָׁפַת 32 בָּנֵעַן 33 אֲבִינֹת 34 בָּקַשׁ 35 Pi.

§ 38. HIPHIL AND HOPHAL.

1. The first principal form is הִקְטִיל, the second הִקְטִיל. From the second are drawn all the other forms: imp. הִקְטִיל, fut. יִקְטִיל, part. מִקְטִיל, for יְהִקְטִיל, מְהִקְטִיל (§ 12. 6. B. 3.). In Hophal, even the two principal forms are the same.

2. Besides the lengthened fut. (§ 32) a shortened, or *apocopated future* exists, which in the regular verb is recognized only in Hiphil by a shortened form in Tsere: as יִקְטִיל fut., יִקְטַל apocopated fut.

3. The apocop. fut. is especially found:

a. In expressions of command and wish, more usually in prohibitions with אַל: as יִכְרֹת he may cut off, Ps. 12, 4. אַל-תּוֹצֵא let her bring forth, 1. Mos. 1, 24. אַל-תִּסְתֵּר hide not, Ps. 27, 9. אַל-תִּשְׁחַת destroy not, Ps. 57, 1. Hence called: *Jussive*.

b. After Vav. Conv. excepting in the first person, which generally retains וִ: as וַיִּקְטַל, but וַאֲשַׁמֵּר and I destroyed, Am. 2, 9. וַאֲשַׁלֵּךְ and I cast, Zec. 11, 13. וַאֲמַלֵּךְ and I made king, 1. Sam. 12, 1.

4. Before Makkef the Tsere of the imp. and apoc. fut. becomes Seghol: as הִסְכֵּן-נָא become familiar! Job 22, 21. וַיִּחְזַק-בּוֹ and he laid hold upon him.

5. The tone in Hi. differs from that of the other conjugations, in not resting upon the affirm. הִ, וִ, and י:

as **תִּקְטְלִי**, **הִקְטְלִי**, **הִקְטַלְהָ**. With Vav Conv., however, they receive in the pret. the tone: as **וְהִבְדִּילָהּ** and she shall divide, Ex. 26, 33.

6. In the inf. after **בכל** generally no contraction takes place, and the form remains **בְּהִקְטִיל**; occasionally, however, the ה drops and its vowel recedes: as **לְשַׁמֵּד** to destroy, Is. 23, 11. **לְשַׁבֵּת** to put an end to, Am. 8, 4. **לְאַרִּיב** to cause to languish, 1. Sam. 2, 33.

7. In Hophal there is a second form with Kubbutz: as **הִשְׁלַךְ** he is cast, Da. 8, 11. In the part. this form occurs more frequently, than the reg. one. **מְקַטֵּר**, Mal. 1, 11. **מְדַבֵּק**, Ps. 22, 16.

8. The inflection of the participles in Hiphil and Hophal are :

<i>Part. Hiphil.</i>		<i>Part. Hophal.</i>	
S.	P.	S.	P.
m. מְקַטֵּל	m. מְקַטִּילִים	m. מְקַטֵּל	m. מְקַטִּילִים
f. מְקַטֶּלֶת	f. מְקַטִּילוֹת	f. מְקַטֶּלֶת	f. מְקַטִּילוֹת

EXERCISE 58.

בֵּין-קֶדֶשׁ¹ לְחַל² לֹא הִבְדִּילוּ³: הִכְשִׁילָתֶם⁴ רַבִּים בַּתּוֹרָה:
וַיֹּאמֶר⁵ שְׁמוּאֵל⁶ אֶל-כָּל-יִשְׂרָאֵל הִנֵּה שָׁמַעְתִּי בְּקוֹלְכֶם וְאִמְלִיךְ⁷
עֲלֵיכֶם מֶלֶךְ: וַיַּבְדֵּל אֱלֹהִים בֵּין הָאָדָם וּבֵין הַחִישָׁךְ: אֶל-תִּלְשָׁן⁸
עֶבֶד אֶל אֲדוֹנָיו⁹: וְתִשְׁלַךְ¹⁰ אִשָּׁה אַחַת פֶּלַח¹¹ רֶכֶב¹² עַל¹³-
רֹאשׁ אַבִּימֶלֶךְ: אֲדַגִּי¹⁴ הָאָרֶץ עַל-מָה הַטֹּבָעוּ¹⁵: בִּידָהּ אֶפְקִיד¹⁶
רוּחִי יְהוָה אֵל אֶמֶת: לְזוֹת¹⁷ שְׁפַתִּים¹⁸ הָרַחֵק¹⁹ מִמֶּךָ: אֶרְךָ²⁰
אַפִּים² יִשְׁקִיט²² רִיב²³: כָּל-מִנְחַת²⁴ כֹּהֵן כָּלִיל²⁵ תִּקְטֹר²⁶:
וַיִּמְלֹךְ דָּוִד אֶת-יִשְׁלֹמֶה²⁷ בְּנוֹ²⁸ עַל-יִשְׂרָאֵל: הַמִּשְׁבִּילִים²⁹
יַזְהִירוּ³⁰ כְּזוֹהַר³¹ הָרָקִיעַ³²: מְאֹד מְאֹד הִשְׁפֵּל³³ רוּחָךְ כִּי אַחֲרִית
כָּל-אֲנוּשׁ רָמָה³⁴: עָשִׂיר יִדְבֹּר כָּלֶם³⁵ מִקְשִׁיבִים³⁶ וְעַד מְרוֹם³⁷
מְנַשְׂאִים³⁸ מִלְּיוֹ³⁹: הָרַחֵק מִרְשָׁע וּרְחַק⁴⁰ הוּא מִמֶּךָ: נִזְכְּרָה⁴¹

שֵׁם יְהוָה: כְּסִילִים מְתִי תִשְׁכִּילוּ: וְתֹאמַר הָאִשָּׁה אֶל-יֹאבֶב
הִנֵּה רָאשׁוּ מִשְׁלָךְ אֵלֶיךָ בְּעַר⁴² הַחֹמֶמָה⁴³: הִשְׁלַךְ עַל-יְהוָה
יְהִבֶּךָ⁴⁴:

holy¹ profane² to divide, to show difference³ cause to stumble⁴ said⁵
n. p. m.⁶ to make a king⁷ to slander⁸ master, § 82, 4. b.⁹ to cast¹⁰ a piece¹¹
the upper millstone¹² upon¹³ fundament, foundations of¹⁴ to sink in, to fasten
in¹⁵ to commit¹⁶ perverseness¹⁷ lips¹⁸ to put far¹⁹ slowness²⁰ anger²¹ to
give rest, to still²² contention, quarrel²³ an offering to God²⁴ (especially a
bloodless offering) wholly, entirely²⁵ to burn sacrifices²⁶ Solomon²⁷ his
son²⁸ to be wise, pious²⁹ to shine³⁰ brightness³¹ firmament³² to humble³³
worm, collect. worms³⁴ all³⁵ (they all, § 98, 2.) to hearken³⁶ high³⁷ to
lift up, exalt³⁸ words³⁹ to be far off⁴⁰ to mention with praise, i. e. to praise⁴¹
over⁴² wall⁴³ lot, fate⁴⁴.

EXERCISE 59.

Do not cause¹ a stranger² to dwell¹ in³ thy house⁴. This
woman lay⁵ upon her son⁶ and he died⁷ and she took⁸ my
living⁹ son from my bosom¹⁰ and laid¹¹ her dead¹² son
beside me¹³ while¹⁴ I slept¹⁵. And they stript¹⁶ Joseph¹⁷
of his coat¹⁸ and they cast¹⁹ him into²⁰ the pit²¹.
The wife²² of Potiphar²³ slandered²⁴ Joseph. Ye shall
not deliver²⁵ the servant²⁶ to²⁷ his master²⁸ who is es-
caped²⁹ from³⁰ his master unto ye. My sons³¹ strip off³²
your garments³³, my daughters³⁴ clothe³⁵ the naked³⁶.
This woman is clothing the poor. Hide³⁷ (sing. f.) the
child³⁸. Hide (pl. f.) this money. This girl³⁹ is hiding
her brother. Darius⁴⁰ was made king⁴¹ over the realm⁴²
of the Chaldeans⁴³. The girls⁴⁴ are warned⁴⁵. If⁴⁶ your
father⁴⁷ taught you wisdom⁴⁸ and knowledge⁴⁹, then⁵⁰ a
good property⁵¹ was given⁵² you as a possession⁵².

שָׁכַן¹ § 108 אֵל, not Jussiv. Hi. זָר 2 בְּתוֹךְ 3 בֵּיתְךָ 4 שָׁכַב 5 בְּנָה 6 וַיָּמָת 7 וַתִּקַּח 8
חֵי 9 (with the Article § 80, 2. § 90, 2.) חָק 10 שָׁכַב 11 Hi. מֵת 12 אֶצְלִי 13 יֶשֶׁן 14
פָּשַׁט 16 Hi. (with two acc. § 85, 2. b.) יוֹסֵף 17 בְּתַנְתָּ 18 שָׁלַךְ 19 Hi. § 19, 6.
בּוֹר 21 אִשְׁתּוֹ 22 פּוֹטִיפָר 23 לָשֵׁן 24 Hi. קָבַר 25 Juss. עֶבֶר 26 אֵל 27 אֶרְוִי 28
נָצַל 29 fut. Niph. מָעַם 30 בְּנֵי 31 פָּשַׁט 32 Hi. בְּגָדֵיכֶם 33 בְּנוֹתַי 34 לְבָשׁ 35 Hi.
עֲרוֹמִים 36 צָפַן 37 Hi. יָלַר 38 יִלְרָה 39 דְּרִישׁ 40 מָלַךְ 41 Ho. מַלְכוּת 42 פְּשָׁדִים 43
נִעְרוֹת 44 זָהָר 45 Ho. אִם 46 אֲבִיכֶם 47 חֻקָּה 48 דַּעַת 49 אִז 50 נִחְלָה 51 [fem.] נָחַל 52 Ho.

§ 39. HITHPAEL.

1. In Hithpael the two principal forms coincide.

2. The rules given above (§ 12, 5.) apply to Hithpael. In Verbs commencing with a sibilant, transposition occurs: as **הִשְׁתַּמֵּר**, for **הִתְשַׁמֵּר**. Before **ז**, the **ת** is changed into **ט**: as **נִצְטַדֵּק**, for **נִתְצַדֵּק** (§ *ibid.*).

3. Verbs commencing with **ר**, **ט**, **ת**, sometimes also with **נ**, **כ** and the sibilants, assimilate the **ת** of Hithp.: as **הִדְפָּה**, for **הִתְדַפָּה** (§ 12, 4.).

4. The pret. has usually Patach in the final syllable: as **הִתְחַזַּק** to show one's self courageous, 2. Ch. 13, 7. Patach occurs also in the fut. and imp., especially in pause, and in the future, when expressing command or wish: as **הִתְעַנֵּג** delight thyself, Ps. 37, 4; **הִתְקַדֵּשׁ** sanctify thyself, Jos. 3, 5. **אַל-תִּתְעַלֵּם** hide not thyself, Ps. 55, 2. **יְהַבְרַךְ שְׁמוֹ** His name be blessed! In pause the Patach oftentimes is lengthened into Kamets: **הִתְאַזָּר** he girded himself, Ps. 93, 1. **יִתְאַבֵּל** he mourns, Ez. 7, 12.

5. When the accent is thrown forward by Vav Conv. (§ 33, 3.), the Tseré in the pret. sometimes is shortened into Chirek: **וְהִתְגַּדַּלְתִּי וְהִתְקַדַּשְׁתִּי** I will show myself great and holy, Ez. 28, 23. **וְהִתְקַדַּשְׁתֶּם** and ye shall show yourself holy, Le. 11, 44.

NOTE I. A form of very seldom occurrence is *Hothpael* (with Kameth-Chatuph or Kubbutz under the preform. **ה**), the sense of which is purely passive, as **הִתְפַּקְדוּ** they were mustered, numbered, Num. 1, 47. **הִתְכַּבְּסוּ** (arising from **הִתְכַּבֵּס**) to be purified, Lev. 13, 55. **הִתְטַמְּאוּ** to be defiled, Deut. 24, 4. **הִתְשַׁנּוּ** to be made fat, Is. 34, 6.

NOTE II. In later Hebrew (Mishna and Talmund) a pret. form Nithpael is very frequently used in a purely passive sense: as **נִתְאַרְמְלָהּ** she became a widow, **נִתְגַּיְרָהּ** she was made a proselyte, **נִתְגַּרְשָׁהּ** she was divorced, **נִתְרַפָּא** he was cured, etc. In Biblical Hebrew this form three times only occurs: **וְנִכְפַּר** to be forgiven, Deut. 21, 8. **וְנִוְסַר** to be instructed, corrected, Ez. 23, 48. **נִשְׁתָּוָהּ** to be alike, Prov. 27, 15.

6. Forms followed by Makkef, take Seghol: as יתַעֲלֶם-שֶׁלֶג the snow hides itself, Job, 6, 16

7. The inflection of the participle is:

S. m. מִתְקַטֵּל f. מִתְקַטֶּלֶת P. m. מִתְקַטְּלִים f. מִתְקַטְּלוֹת

EXERCISE 60.

בְּזֹאת יִתְהַלֵּל¹ הַמִּתְהַלֵּל² וְיִדַּע³ אֶת־יְהוָה: יֵשׁ
מִתַּעֲשֶׂר⁴ וְאֵין⁵ כָּל⁶: אִם לֹא חָלַק⁷ לָהּ בְּבִנָּה אֶל תִּתְחַכֵּם⁸
פֶּן־תִּתְהַיֶּה⁹ לָבוֹז¹⁰: אֶל תִּצְטַדֵּק¹¹ לִפְנֵי־אֱלֹהִים וּלְפָנַי מֶלֶךְ אֶל
תִּתְחַכֵּם: הַמִּשְׁתַּכַּר¹² וְלֹא בְּמִשְׁפָּט מִשְׁתַּכַּר אֶל־צָרוֹר¹³ נָקוֹב¹⁴:
טוֹב לֹאִישׁ אֲשֶׁר יִשְׁתַּמֵּר מֵעוֹן: הַצַּדִּיקִים יִתְמַכּוּ¹⁵ בְּבוֹר
וְהַחַעֲנֻגּוֹ¹⁶ עַל רֹב שָׁלוֹם: אֲכֵן¹⁷ אַתָּה אֶל מִכְתָּתֶךָ¹⁸ יִהְיֶה:
בָּעַת צָרָה¹⁹ יִצְרְפוּ²⁰ וְיִתְלַבְּנוּ²¹ צַדִּיקִים: גַּם בְּמַעַלְלָיו²² יִתְנַכֵּר־²³
נָעַר: מִתְהַדָּר²⁴ בְּאֶדָר²⁵ זָר²⁶ אִישׁ מִתְכַּבֵּד²⁷ בְּכְבוֹד²⁸ שָׁקֵר²⁹:
אֶל תִּתְעַצֵּב³⁰ כִּי הִשְׁמַחָה³¹ תִּגְדִּיל³² חֲכָמָה וְעַצְבוֹן³³ יִכְבִּיר³⁴
כָּסֶל³⁵:

to glory¹ to understand² to know³ to feign one's self rich⁴ not⁵ (including the verb „to have") anything⁶ part⁷ to think one's self wise⁸ thou becomest⁹ contempt¹⁰ to justify one's self¹¹ to earn wages¹² bag¹³ to bore, pierce¹⁴ to obtain¹⁵ to delight one's self¹⁶ surely, truly¹⁷ to hide one's self¹⁸ distress, adversity¹⁹ to purify²⁰ to cleanse one's self²¹ works, deeds²² to be recognised²³ to decorate one's self²⁴ cloak, mantle²⁵ strange²⁶ to show one's self honorable²⁷ honor of²⁸ lie, falsehood²⁹ to grieve one's self³⁰ joy³¹ to make great³² sorrow³³ to multiply³⁴ fully³⁵.

EXERCISE 61.

Behold men beat¹ at² the door. And³ Jonathan stripped³ himself of the robe⁴, that (was) upon⁵ him, and gave it⁶ to David. Little⁸ children⁷ came forth⁹ out of the city and mocked¹⁰ Elisha¹¹. David is hiding himself¹² in the desert¹³. Joseph made himself strange¹⁴ unto his brethren¹⁵. Before Thee¹⁶, O Lord! we shall not be justified¹⁷. Women disguising themselves¹⁸ and putting on¹⁹ other²¹ garments²⁰. Always²² we shall purify ourselves²³ and walk²⁴ with²⁵ the Lord. Do not hide thyself²⁶ from thine own²⁷ flesh²⁷. Consider²⁸ (pl. f.) the deeds²⁹ of the wicked³⁰ and

turn away³¹ from them. Do not feign yourselves rich³², if in truth the Lord has not given³³ you wealth³⁴.

דָּפַק 1 Part. Hith. 2 עָלַּת 3 פָּשַׁטְתָּ Hith. (with acc.) 4 מְעִילָה 5 עָלַּת with plur. suff.) 6 וַיִּתְּנָהּ 7 נְעָרִים 8 קְטָנִים (§ 90, 2) 9 יָצָא 10 קָלַס Hith. (with foll. ב.) 11 אֶל־יִשְׁעֵי 12 כְּתָר 13 מְדַבֵּר 14 נָכַר 15 אֶחָיו 16 לְפָנֶיךָ 17 צָרָךְ 18 חָפַשׁ Hith. 19 לְבַשׁ 20 בְּגָדִים 21 אֲחֵרִים (§ 90, 2) 22 תָּמִיד 23 קָרַשׁ 24 הִלָּךְ Hith. 25 אֶת 26 עָלַם Hith. 27 בְּשָׂרְךָ 28 עָכַל with Hith. 29 מַעֲשֵׂי 30 רָשָׁעִים 31 רָחַק Hith. 32 עָשָׂר 33 נָתַן 34 עוֹשֶׂר :

CHAPTER VII.

THE GUTTURALS.

§ 40. VERBS PE GUTTURAL.

1. When the first radical is one of the gutturals אהחע, in all the forms requiring simple Sh'va, it receives Sh'va comp. as עֲמַרְתָּם to stand (§ 5.).

2. When standing for *vocal* Sh'va, it is generally Chateph Patach: as עֲמַד for עָמַד; יַעְמַד from the Inf. const. עָמַד.

3. The helping vowel under the serviles איתן is always that of the Chateph: as יַעְמַד (§ 14, Rising I B.).

4. If the Sh'va be *silent*, the vowel added to it must be either identical or homogeneous with the preceding: as נַעְמַד, for נָעַמַד (Pret. Niph.), Seghol and Chirek being homogeneous (§ 3, 3.) הַעְמַד, for הָעַמַד (Pret. Hof.], יַעְמִיד, for יָעִיד.

5. In forms with the affirmatives ה־, ו־, י־, before which the vowel of the second radical drops, the comp. Sh'va loses its Sh'va points: as יַעְמַדוּ, from יַעְמַדוּ; יַעְמַדוּ, from יַעְמַדוּ; נַעְמַדוּ, from נַעְמַדוּ.

6. The future of the verbs Fut. O. in most cases has Chateph-Patach: as יַעְבֹד to serve. The verbs Fut. A. take Chateph-Seghol: as יִחְזַק to be strong.

NOTE. Sometimes verbs with Chateph-Seghol take Patach, when the form is augmented by affirmatives: as יַאֲסֵר to bind, with Suff. יַאֲסְרוּ; יַאֲסֹף, יַאֲסְפוּ to collect, יַאֲסְרוּ.

7. Some verbs retain simple Sh'va under the guttural. This is most frequently the case with ח: as יַחַמֵּר to covet, יַחַסֵּר to want, lack.

8. The Inf., Imp. and Fut. Nif., which require a Dag. for the assimilated נ Nif. (§ 12, 4.), will lengthen the vowel under אִיתָן, to compensate for the Dag.: as יַחַרֵּת to cut in, engrave, for יַחַרֵּת, יַעֲמִיד, for יַעֲמִיד. ר in this characteristic is associated with the gutturals: as יִרְדֹּף to pursue.

EXERCISE 62.

אֶל-תֵּאָהֵב שְׁנָה¹: הִתְחַפֵּךְ² בּוֹשִׁי³ עוֹרוֹ⁴: לֹא יַחֲפֹץ⁵ כְּסִיל
בְּתִבּוֹנָה⁶: אֶל-תַּחֲרִישׁ⁷ עַל-רַעְךָ רָעָה וְהוּא יוֹשֵׁב⁸ לִבְטַח⁹ אֶתְךָ:
בְּטוֹב¹⁰ צְדִיקִים תַּעֲלֶץ¹¹ קִרְיָה¹² וּבְאֵבֶד רְשָׁעִים רָנָה: צְדִיק
מִצָּרָה גִחֲלֹץ¹³: בְּדַעַת¹⁴ צְדִיקִים יִחַלְצוּ: גַּם אֵוִיל¹⁵ מִחֲרִישׁ¹⁶
חֶכֶם יַחֲשֵׁב¹⁷: אֹהֵב יִין וְשֵׁמֶן¹⁸ לֹא יַעֲשִׂיר¹⁹: עֵץ חַיִּים הַחֲכָמָה
לְמַחְזִיקִים²⁰ בָּהּ: טָרֶם תִּבְחַן²¹ אֶל תֹּאשִׁים²² דָּרֵשׁ וַחֲקֹר²³
וְאַחֵר²⁴ תִּשְׁפֹּט: אֶל תַּחֲשֹׁךְ²⁵ עֵזֶר²⁶ מֵאֲבִיוֹן: לֹא תַעֲזוֹב²⁷
דְּבָרִי²⁸ חֲכָמִים כִּי מֵהֶם תֵּאֲלֹף²⁹ חֲכָמָה: בְּמִשַּׁל רָשָׁע יֵאָנַח³⁰
עַם: פְּתִי³¹ יֵאֱמִין³² לְכָל דְּבָר: בָּרַב דְּבָרִים לֹא יִחְדַּל³³-
פִּשֶׁע³⁴: מֵאֲחֹז³⁵ בְּזֹפֶת³⁶ יִדְבֹק בִּידָיו וּמִתְחַבֵּר³⁷ לְרָשָׁע יֵאֲלֹף
אֶרְחוּתָיו³⁸: עָרוֹם³⁹ רָאֵה רָעָה וְנִסְתַּר וּפְתִיִּים⁴⁰ עֲבְרוּ⁴¹
וְנִעְנְשׁוּ⁴²: שִׁנָּא⁴³ בָּצַע⁴⁴ יֶאֱרִיךְ⁴⁵ יָמִים: אֲבֹרִיּוֹת⁴⁶ חֲמָה⁴⁷
וְשִׁטָּף⁴⁸ אָף⁴⁹ וּמִי יַעֲמִיד לִפְנֵי קִנְאָה⁵⁰:

sleep¹ to change² Ethiopian³ skin⁴ to have delight⁵ understanding⁶ to de-
vise⁷ to dwell securely⁹ prosperity¹⁰ to rejoice¹¹ city¹² to draw, deliver¹³
intelligence¹⁴ a fool¹⁵ to keep silent¹⁶ to count¹⁷ oil¹⁸ to become rich¹⁹ to lay
hold²⁰ to examine²¹ to condemn, punish²² to explore²³ after, then²⁴ to hold
back, restrain²⁵ help²⁶ to leave, miss²⁷ the words of²⁸ to learn²⁹ to mourn³⁰
the fool, simple³¹ to believe³² to be wanting³³ trespass³⁴ to seize³⁵ pitch³⁶
to join one's self³⁷ way³⁸ prudent man³⁹ simple⁴⁰ to pass on⁴¹ to punish⁴²
to hate⁴³ unjust gain⁴⁴ to lengthen⁴⁵ fierceness, cruelty⁴⁶ fury⁴⁷ a flood⁴⁸
wrath⁴⁹ envy⁵⁰.

EXERCISE 63.

In the place of¹ great² men² do not stand³. The house of⁴ the righteous shall stand. The fatherless⁵ and the widow⁶ do (m. pl.) not oppress⁷. And⁸ Pharaoh⁹ heard¹⁰ this thing and⁸ he sought¹¹ to slay¹² Moses¹³. Thou shalt not oppress¹⁴ a hired¹⁴ servant¹⁵, do (f. s.) not take¹⁶ to pledge¹⁶ the raiment¹⁷ of a widow. My heart¹⁸ trusted¹⁹ in the Lord and I am helped²⁰ and my heart rejoiceth²¹. The Lord said unto these wicked: as²² you have forsaken²³ me, thus²⁴ I will forsake you, as you have plowed²⁵ wickedness²⁶, thus you shall reap²⁷ iniquity²⁸, and⁸ I will cause you to eat²⁹ the fruit³⁰ of falsehood³¹. Let be put to silence³² the lying lips³³, which speak³⁴ against³⁵ the righteous arrogancy³⁶. O³⁷ sword³⁸! put thyself³⁹ into⁴⁰ thy scabbard⁴¹ and rest⁴².

מָקוֹם 1 גְּדוֹלִים 2 עָמַד 3 § 104, 2. בֵּית 4 יְתוֹם 5 אֶלְמָנָה 6 עָשָׂק 7
 13 מִשֶּׁה 12 הָרַג Pi. 11 בָּקַשׁ [Fut. A] 10 שָׁמַע 9 פָּרַעַה 8 connect and with the verb.
 Fut. 21 עָלָי Nif. 20 עִזָּר ב with 19 בָּטַח 18m. לִבִּי, לֵב. 17 בָּנָה 16 חָבַל 15, 14 שָׁכַר
 פֶּאֶשֶׁר 22 עֹב 23 בֵּן 24 חָרַשׁ 25 רָשַׁע 26 קָצַר 27 עוֹלָתָהּ 28 אָכַל 29 [25 7, 5]
 35 עַל Part. 34 דָּבַר [f.] 33 שִׁפְתֵי-שָׁקַר Jussiv Nif. 32 אָלַם Pause 31 כָּחַשׁ 30 פָּרִי
 : Nif. 42 רָנַע 41 תַּעֲרֶךְ 40 אֶל Nif. 39 אָכַף [f.] 38 חָרַב 37 הוּי 36 עָתֵק

§ 41. VERBS AYIN GUTTURAL.

1. These verbs are subject to the same variations as the verbs Pe Guttural, taking Sh'va comp. in all those forms where the second radical has Sh'va: as רָחַקָה to go far away, for רָחַקָה; תִּשְׁחָטִי to slaughter, for תִּשְׁחָטִי.

2. The fut. and imp. in these verbs are regularly A: as יִרְחַק.

3. Pi. Pu. and Hith., which require the characteristic doubling of the second radical, lengthen the vowel under the first to compensate for the omitted Dag.: as בָּרַךְ for בָּרַךְ, מָכַרָה for מָכַרָה, מָכַרָה for מָכַרָה.

Before ה, ח and ע the preceding vowel very often remains short: as בָּעַר to destroy, צָחַק to mock, מָטַהַר to cleanse.

4. In Pi. and Hithp. the Tsere of the last syllable is shortened to Seghol by throwing back the accent, which often occurs after Vav Conv.: as וַיִּנָּרֶשׁ and he drove away, for וַיִּשָּׁרֶת, וַיִּשָּׁרֶת, and he ministered, for וַיִּשָּׁרֶת, or when a monosyllabic word or one with the tone on the penult follows: as לִצְחֹק בִּי to mock me, לְיִשָּׁרֶת שָׁם to minister there. (§ 14, Shortening c.).

EXERCISE 64.

בַּמִּים יִתְלַבֵּן בְּגָדוֹ¹ וּבָאֵשׁ יִצְרָף כֶּסֶף וְהָאָדָם בְּלִמּוּדִים²: עַל
זָקֵן בֶּל³ תִּלְעַג⁴ זָכוֹר כִּי גַם אֶתָּה תִּזְקֶנָּה⁵: הִיתָפָאֵר⁶ הַגִּרְזֹן
עַל הַחֵצֵב⁷ בּוֹ: יִהְיֶה יְבָרָךְ⁸ אֶת־עַמּוֹ בְּשָׁלוֹם: גִּרְשׁ⁹ לֶךְ וַיֵּצֵא¹⁰
מִדּוֹן: אָדָם כִּי יִבְרַח¹¹ וְלֹא יַעֲמֹד¹²: וַיִּהְיֶה בֶרֶךְ אֶת־אֲבִרָהֶם
בְּכָל: מִבְּרֶךְ רַעְהוּ בְּקוֹל גְּדוֹל בְּבֶקֶר הַיְּשָׁשִׁים¹³ קָלִלָה תַחֲשֹׁב¹⁴
לוֹ: וַיִּמָּאֵן¹⁵ יַעֲקֹב לְהַתְנַחֵם¹⁶: וַיֹּאמֶר הַמֶּלֶךְ אֶל־הָאִשָּׁה אֵל־
נָא תִכְבְּדִי¹⁷ מִמֶּנִּי דָבַר אֲשֶׁר אֲנִכִּי שָׁאֵל¹⁸ אֹתָךְ: אֵת אֲשֶׁר
תִּבְרָךְ מִבְּרֶךְ: בֶּן־אָדָם אֲמַרְלָה אֵת אֶרֶץ לֹא מִטְהַרָה²⁰
הִיא: הַטְהִירוּ וְהַחֲלִיפוּ²¹ שְׂמֹלוֹתֵיכֶם²²: לֹא־תִכְבַּשׁוּ²³ וְלֹא
תִשְׁקְרוּ²⁴ אִישׁ בְּעַמִּיתוֹ²⁵: אִישׁ־מִרְמָה²⁶ יִתְעַב²⁷ יִהְיֶה: בָּרְכִי
נַפְשִׁי אֶת־יְהוָה וְאֶל־תִּשְׁכַּחִי כָל־גִּמּוּלוֹ:

garment¹ training, instruction² not³ to mock⁴ to grow old⁵ to boast one's
self⁶ to hew⁷ to bless⁸ to cast out⁹ shall go¹⁰ to flee¹¹ to continue¹² early¹³
§ 105, 6. a curse¹⁴ to refuse¹⁵ to comfort, console one's self¹⁶ to hide¹⁷ to
ask¹⁸ son of¹⁹ to purify, to clean²⁰ to change²¹ garments²² to deny, deal
falsely²³ to lie²⁴ fellow-man²⁵ deceit, fraud²⁶ to abhor²⁷.

EXERCISE 65.

Serve¹ (p. m.) the Lord in truth², and if (it be) evil³ in your
eyes⁴ to serve the Lord, choose you⁵ this day⁶ whom you will
serve, whether⁷ the gods, which your fathers⁹ served⁸ or¹⁰
the gods of¹¹ the Amorites¹², in whose land¹³ you dwell;
I and my house¹⁴, we will serve the Lord. And¹⁵ the
people said¹⁵, God forbid¹⁶ that we should forsake¹⁷ the

Lord, to serve other¹⁸ gods; for the Lord drove out¹⁹ from before us²⁰ all the people²¹; also we will serve the Lord, for he is our God. Do not deny²² your (pl. m.) God. The Lord trieth²³ the righteous. They cried²⁴ unto God and were delivered²⁵. Truth (f.) does not spring up²⁶ until²⁷ the lie²⁹ is rooted out²⁸. We bless³⁰ you in the name of the Lord. And he drove out the man. How long³¹ refuse³² ye to keep my commandments? Haste thee³³ (fem. s.) escape³⁴ (f. s.) thither³⁵. How long will ye despise³⁶ intelligence³⁷, will ye regard³⁸ it as³⁹ an adversary⁴⁰, whilst⁴¹ it loves⁴² you, seeks⁴³ your welfare⁴⁴, to lead⁴⁵ you in the way of⁴⁶ integrity⁴⁷.

עבר 1 אָמַת 2 [f.] רַע 3 בְּעֵינֵיכֶם 4 Dat. הַיּוֹם 6 אִם 7 8 verb before the noun
 אֲבוֹתֵיכֶם 9 וְאִם 10 אֱלֹהֵי 11 הָאֱמֹרִי 12 בְּאַרְצָם 13 [§ 23, 4, § 96, 2.] בֵּיתִי 14 וַיֹּאמֶר 15
 חֲלִילָה לָנוּ 16 [the adj. after the noun § 90, 2.] אַחֲרֵיהֶם 17 transl. from forsaking [§ 30, 1.]
 גִּרְשָׁם 19 מִפְּנֵינוּ 20 עַמִּים 21 כְּוָשׁ 22 בִּי Pi. Jussive with Fut. 23 בָּחַן 24 זַעַק
 מָלַט 25 צָמַח 26 עָרַר 27 שָׂרַשׁ 28 פָּזַב 29 m. פָּרַךְ 30 Pi. pret. עָרַר
 אָנָּה 31 מָאֵן 32 Pi. pret. מָהֵר 33 מָלַט 34 Nif. שָׁפָה 35 נָאֵן 36 תְּבוּנָה 37 [f.]
 חָשַׁב 38 לֵאבִי 39 אֵיבִי 40 Part. act. f. אָהַב 41 וְ [f.] is loving 42 דָּרַשׁ 43 transl. seeking
 טִיב 44 נָהַל 45 Pi. the vowel short! דָּרַךְ 46 תָּמִיד 47

§ 42. VERBS LAMED GUTTURAL.

1. To this class belong only verbs with ה, ע, and ח (ה with Mappik § 7) as the third radical.

2. Their peculiarities are:

- a. These gutturals when final require the A sound before them, hence every other mutable vowel is changed into Patach; the Inf., Imp. and Fut. therefore have A: as יִשְׁלַח to send, שִׁלַּח.
- b. The gutturals preceded by the immutable vowels ה, ו, י, — take Patach furtive (§ 6.): as שָׁמוֹעַ, גָּבוֹהַּ, רִיחַ, מִשְׁלִיחַ.

3. The forms with Tsere before the final guttural either retain the Tsere and then Pat. furt. must follow, or Tsere is changed into Patach: as מִשְׁלַח, or מִשְׁלַח.

NOTE. The form with Tsere and Pat. furt. is found more frequently at the *end* of a period (with distinctive accent): as **יָזַרַע** Lev. 11, 37, but **יָזַרַע** Na. 1. 14. **פָּתַח** Job 12, 18, but **פָּתַח** Job 30. 11.

4. In the second sing. f. of the pret., which ends with two vowelless consonants, the guttural takes Patach instead of Sh'va: as **שָׁמַעַתְּ**, for **שְׁמַעַתְּ**; the sing. f. form of the participles, take two Patachs instead of two Seghols: as **שֹׁמַעַת**, for **שְׁמַעַת**.

EXERCISE 66.

מִרְעֵב לֹא תִמְנַע¹ לָחֶם: הָלוֹךְ הִלְכוּ הָעֵצִים לְמִשְׁחָ² עֲלֵיהֶם³
מֶלֶךְ: סָלַח⁴ נָא לַעֲזוֹן⁵ הָעַם הַזֶּה: לֹא יִחְדַּל⁶ אֲבִיוֹן מִקָּרֵב⁷
הָאָרֶץ עַל-כֵּן⁸ פָּתַח⁹ תִּפְתָּח אֶת-יָדָךְ לְאֲבִיוֹנָךְ בְּאֶרְצָךְ: פָּתַח-
פִּיךָ לְאֵלִים¹⁰: שָׁאוּל¹¹ וְאַבְדּוֹן¹² לֹא תִשְׁבַּעְנָה וְעֵינַי¹³ אֲדָם לֹא
תִשְׁבַּעְנָה: אָמַר עָצֹל אֲרִי בַחוּץ בְּתוֹךְ¹⁴ רַחֲבוֹת אֶרֶץ¹⁵: לֹא
לִנְצַח¹⁶ יִשָּׁבַח אֲבִיוֹן: יִין יִשְׁמַח¹⁷ לֵב¹⁸ אֲנוּשׁ: חֲכָם בְּנִי וְשִׁמְח
לִבִּי: אֱלֹהֵי¹⁹ הַשָּׁמַיִם הוּא יַעֲלִיחַ²⁰ לָנוּ: מַצְדִּיק²¹ רָשָׁע
וּמְרַשִּׁיעַ²² צָדִיק תּוֹעֵבֶת²³ יְהוָה: שִׁמַּע אֶל-אֲבִיוֹנִים יְהוָה:
יִטְרָה²⁴ שְׁמַעַת פָּתַח²⁵ הָאֱהָל: טוֹב לִשְׁמַע גַּעֲרַת²⁶ חָכָם:
אִישׁ-אֱהָב חֲכָמָה יִשְׁמַח אָבִיו: שִׁמַּע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה
אַחֵר: שֵׁם אֱלֹהִים אֲחֵרִים²⁷ לֹא יִשְׁמַע עַל-פִּיךָ:

to withhold¹ to anoint² § 97, 2.³ to pardon⁴ iniquity of⁵ to cease⁶ midst
of⁷ therefore⁸ to open⁹ dumb¹⁰ hell¹¹ destruction¹² the eyes of¹³ in¹⁴ to
slay¹⁵ for ever¹⁶ to cheer, to gladden¹⁷ the heart of¹⁸ the God of¹⁹ to cause
or make to prosper²⁰ to justify²¹ to condemn²² abomination of²³ n. p. f.²⁴
door²⁵ § 85, 4. b. rebuke of²⁶ other²⁷.

EXERCISE 67.

Behold upon the mountains¹ (are) the feet of² him that
bringeth good tidings³, that publisheth⁴ peace⁵. Dost thou
(f. sing.) not know⁶ whither⁷ the men⁸ did go? I flee⁹
from the face¹⁰ of Sarai¹¹. And he rose up¹² to flee
unto¹³ Tarshish¹⁴. And David said: arise¹⁵ and let us
flee¹⁶. But¹⁷ to the king of Judah¹⁸, which sent¹⁹ you to

inquire²⁰ of the Lord, thus²¹ shall ye say²² to him: because²³ thine heart²⁴ (is) tender²⁵ and* thou hast humbled thyself²⁶ before²⁷ the Lord and* hast rent²⁸ thy clothes²⁹, I also have heard thee. I will hear what God will speak. Again³⁰ (there) shall be heard in this³¹ place the voice of joy³². The house of³³ the wicked shall be overthrown³⁴, but¹⁷ the tent³⁵ of the upright³⁶ shall flourish³⁷. He that trusteth³⁸ in his own heart, is a fool³⁹, but whoso walketh⁴⁰ wisely⁴¹ he shall be delivered⁴².

4part. Hi. of שָׁמַע 3 part. Pi. of בָּשַׁר the bringer of (him that br.) g. tidings 2 רַגְלֵי 1 הָרִים
 10 מִפְּנֵי 9 part. f. s. בָּרַח 8 the noun after the verb (§ 107, 4.) 7 אָנָּה 6 pret. יָדַע 5 שָׁלוֹם
 18 יְהוּדָה 17 וְ 16 fut. parag. in pause 15 קִימוֹ 14 תְּרַשִׁישׁ 13 (§ 19, 6.) 12 וַיִּקָּם 11 שָׂרֵי
 25 רַךְ 24 לְבָבָךְ 23 יַעַן 22 תֹּאמְרוּ 21 כֹּה 20 with acc. דָּרַשׁ 19 part. with article
 32 שִׂמְחָה 31 (§ 94, 2) 30 עוֹד 29 בְּגָדֶיךָ 28 קָרַע 27 מִפְּנֵי 26 Ni. פָּנִיעַ * Vav conv.
 39 פָּקִיל 38 part. with בַּטָּח, ב 37 Hi. פָּרַח 36 יִשְׁרִים 35 אֱהֵל 34 Ni. שָׁמֵר 33 בֵּית
 42 מַלְטָא 41 (in wisdom) חֲכָמָה 40 part. הִלֵּךְ

CHAPTER VIII.

THE SUFFIXES OF THE VERB.

§ 42. IN GENERAL.

1. The suffixes of the verb are:

Person:		1.	2.	3.
Sing.	com.	נִי	m. הִי	(ו) הוּ
			f. הִי	(הֶ) הָ
Plur.	com.	נוּ	m. כֶּם	m. ׀
			f. כֶּן	f. ׀

NOTE. מו, poetically used for ׀: as בָּסְמוֹ it covered them.

2. The suff. are annexed to the verbal forms by vowels, called: *Union vowels*; to the pret. by the A. vowel (־ or ־), to the future by the E. vowel (־ or ־). The union vowel is only applied to the verbal forms, ending with a

consonant: as קָטַלְנִי, קָטַל he killed me; whilst with all the forms ending with a vowel the suffixes are connected immediately: as קָטְלוּנִי, קָטְלוּ they k. m.

§ 43. THE PRETERITE WITH SUFFIXES.

1. The lengthening of the word by the suffixes causes the dropping of the pretonic Kamets. Hence the pret. undergoes the following changes:

Person.	Person.	Person.
1.	2.	3.
S. קָטַלְתִּי into קָטַלְתָּ	קָטַלְתָּ into קָטַלְתָּ (before נִי)	קָטַלְתָּ into קָטַלְתָּ
P. קָטַלְנוּ	קָטַלְתֶּם } קָטַלְתֶּם	קָטַלְתֶּם

2. Verbs middle E retain this vowel before the suffixes: as אָהַבְתָּ to love, לָבַשְׁתָּ to put on a garment. In Pi. and other forms with final —, this — changes before the suffixes ה, כֶּם, כֵּן into Seghol; before the other suff. it falls away entirely: as קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ.

3. The form קָטַלְתָּ sometimes undergoes a contraction: הוּ— for הוּ—; תָּה— for תָּה—, as גָּמַלְתָּ she weaned him, I. Sam. 1, 24. אָחֲזָתָה (fear) has laid hold on her, Jer. 49, 24.

EXERCISE 68.

בַּחֲנֻנֵּנוּ אֱלֹהִים צִרְפָּתָנוּ¹ בְּצָרָה־בְּסָף: וְאַתָּה יִשְׂרָאֵל עַבְדִּי
יַעֲקֹב אֲשֶׁר בַּחֲרִיתָ וְרַע אֲבָרָהֶם אֲהַבִּי אֶל־תִּירָא³ כִּי־עַמְּךָ אָנִי
אִמְצִיתָ⁴ אֶף־עֲזָרְתָּךְ אֶף־תִּמְכֹּתֶיךָ בְּיָמִין צִדְקִי⁵: יְהוָה
הַלְבִּישְׁנִי⁶ בְּגָדִי⁷־יֵשַׁע⁸ מַעִיל⁹ צִדְקָה יַעֲטֵנִי: אֱלֹהִי אֱלֹהֵי לִמָּה¹⁰
עֲזֹבְתִנִּי: עֲזֹבְנִי כָחִי: וְלֹא־אָבָה¹¹ יְהוָה לִשְׁמֹעַ אֶל־בָּלְעָם וַיַּהֲפֹךְ
לָהּ אֶת־הַקֶּלָּלָה לְבִרְכָּהּ כִּי אָהַבָהּ יְהוָה אֱלֹהֶיהָ: בַּת־שָׁאוּל
אֲהַבְתָּהּ: אֲהַבְתָּהּ כִּי אֲהַבְתִּינִי: סָמוּךְ הַצִּדִּיק כִּי הִצְדָּקָה
הִיא סִמְכָתָהּ: אָנִי גָמַלְתִּיכֶם הַטּוֹבָה וְאַתֶּם גָּמַלְתֶּנִּי הָרָעָה:

* קָטַל before grave suff.

אֲשַׁלֵּם¹² תּוֹרוֹת¹³ לִיהוָה כִּי הוּא פִּלְטָנִי¹⁴ מִרָעָה: הַרְשָׁעִים
 כְּתִבֵּן¹⁵ לִפְנֵי רוּחַ וּכְמִין¹⁶ גִּנְבְּתוֹ¹⁷ סוּפָה¹⁸: אֶתָּה יְהוָה יִדְעָתִי
 וּבְחַנְתָּנִי:

to prove¹ my servant² fear³ to strengthen⁴ my righteousness⁵ to clothe⁶
 (with two acc. § 85, 2, 6.) garments of⁷ salvation⁸ the robe of⁹ why¹⁰ to be
 willing¹¹ to repay¹² thanksgiving¹³ to deliver¹⁴ straw¹⁵ chaff¹⁶ to carry
 off¹⁷ a hurricane¹⁸.

EXERCISE 69.

She did¹ him good and not evil all the days of² her
 life³. For⁴ a short⁶ moment⁵ I have forsaken thee (s. f.),
 but⁷ with⁴ everlasting⁹ kindness⁸ I will have mercy on¹⁰
 thee (s. f.). Thine¹¹ (are) (the) heavens also¹² Thine (is)
 (the) earth, Thou hast founded¹³ them. Sarah¹⁴ has
 driven¹⁵ me out of her house¹⁶. No¹⁷ fear of¹⁸ God (is)
 in this place and they will kill¹⁹ me. Very²² refined²⁰
 (is) Thy saying²¹, and Thy servant²³ loveth²⁴ it. Dost
 thou (s. f.) know²⁵ the men that have asked²⁶ thee (s. f.)
 for²⁷ my name²⁸? I do not know²⁹ them. Who has
 killed him? her? them? We have touched³⁰ thee, (s. m.)
 thee, (s. f.) her, him. Thou (s. f.) hast touched her, him,
 us, them (p. f.). Why hast thou (s. f.) forsaken us?
 her? me? him? They have forsaken them, you. Why
 has she persecuted³¹ him? us? you? (p. f.) thee? (s. f.)
 her? He has gathered them, you, thee, us.

נָמַל 1 with acc. יָמִי 2 חַיִּים 3 with pl. suff. 4 בְּ 5 רָגַע 6 קָטַן 7 וְ 8 חָסַר 9 עוֹלָם
 רַחֵם 10 Pi. with acc. לְךָ 11 אַף 12 יָסַר 13 שָׂרָה 14 גֵּרַשׁ 15 Pl. בֵּית.
 פֵּית 16 with suff. אֵין 17 יִרְאֵת 18 הָרַג 19 צָרַךְ 20 part. pass. אִמְרָתְךָ 21 (f.) מְאֹד
 עִבְדְּךָ 23 אָהֵב 24 יָדַע 25 שָׁאַל 26 ל 27 שָׁם, שָׁמִי 28 with suff. 29 pret. נָגַע 30 רָרַף 31

§ 44. THE FUTURE WITH SUFFIXES.

1. The Cholem of fut. Kal, before כֶּם, כֵּן and changes
 into Kamets-Chatuph; before the other suff. it drops: as
 יִקְטֹלֵנִי, יִקְטֹלְכֶם, יִקְטֹלְךָ.

2. The verbs with the fut. A. (including the verbs Ayin
 and Lamed Guttural) not only retain their א sound
 (Patach), but even lengthen it into Kamets, the syllable

becoming an open one: as יִלְבֹּשֵׁנִי he will clothe me; וַיִּגְאָלוּהוּ they pollute him.

3. Pi. loses or shortens its Tsere, like Kal its Cholem: as יִקְבֹּצֶךָ he will gather thee, יִקְבְּצִים.

4. The plur. fem. forms, 2. and 3. person (in נָה) are changed into the corresponding masc. forms (in ו) before connection with suffixes: as לֹזֶר תַּחֲשֹׁבֵנִי אִמָּהֲתִי לֹזֶר תַּחֲשֹׁבֵנִי my maids count me for a stranger. Job 19, 15.

5. In pause, there is occasionally inserted instead of the union vowel *a union syllable* ׀, ׀, called: Nun epenthetic, as יִבְרַכְנָהוּ.

׀ epenthetic is usually assimilated to the first letter of the suffix and expressed by Dag. forte. These suffixes are:

Person.	Person.	Person.
1.	2.	3.
Sing. c. ׀ and נִי—	׀, (כָּה) m. נו— f. נָה—	
Plur. נו— and נָנו—		

EXERCISE 70.

קָנָה¹ חֲכָמָה קָנָה בֵּינָה אֶל-תַּעֲזֹבָה וְתִשְׁמְרֶךָ תִּכְבְּרֶךָ כִּי
תִּחְבֶּקְנָה²: אֲשֶׁרִי מִשְׁכִּיל³ אֶל-דָּל בְּיוֹם רָעָה יִמְלִטָהוּ יְהוָה:
יְהוָה יִסְעֶדְנוּ⁴ עַל-עֶרְשׁ⁵ דָּוִי⁶: גִּאֲוֹת⁷ אָדָם תִּשְׁפִּילְנוּ: מַעֲשֵׂיךָ⁸
יִקְרֹבוּ⁹ מַעֲשֵׂיךָ יִרְחֻקוּ¹⁰: יִהְיֶה זֶר וְלֹא-פִיךָ נִכְרִי¹¹ וְאֶל-
שִׁפְתֶיךָ¹²: אִוֵּלֶת קִשְׁיָה¹³ בְּלִב־נָעַר שֶׁבֶט מוֹסֵר¹⁴ יִרְחֹקְנָה
מִמֶּנּוּ: עַד לֹא מֵת¹⁵ אִישׁ בָּל תֵּאֲשָׁרְנוּ¹⁶: אֶל תִּהְיֶה אִישׁ
טָרָם תִּשְׁמָעֵנוּ: יְהוָה אֱהִי צַדִּיקִים וְיִשְׁמְרֵם: יְהוָה יִשְׁמְרֶךָ
מֵרָע: מִהֲאֲנוּשׁ כִּי-תִזְכְּרֵנוּ וּבֶן-אָדָם כִּי תִפְקְדֵנוּ וְתִחַסְרֵנוּ¹⁷
מֵעַט מֵאֱלֹהִים וּכְבוֹד וְחֵדָר תַּעֲטֹרָהוּ¹⁸: יִשְׁגְּבֶךָ יְהוָה: בָּךְ
בָּטָחוּ אֲבוֹתֵינוּ¹⁹ בָּטָחוּ וְתִפְלֹטְמוּ: לִמִּי תִמְשְׁלוּנִי²⁰:

buy, acquire¹ to embrace² to be attentive³ to sustain⁴ the bed of⁵ sick-
ness⁶ pride, arrogance⁷ deed, act⁸ to bring near⁹ to put far away, remove¹⁰
stranger, foreigner¹¹ lips¹² to bind¹³ correction¹⁴ had died¹⁵ to pronounce
happy¹⁶ to make inferior¹⁷ to crown¹⁸ (§ 85. 2. b.) our fathers¹⁹ to compare²⁰.

EXERCISE 71.

The Lord will requite¹ me according to² my righteousness³. The name of⁴ God will set thee on high⁵, will send thee help⁶ from the sanctuary⁷ and sustain⁸ thee out of Zion. From the extremity of⁹ the heaven, thy God will gather¹⁰ thee. Now¹¹ I shall gather them, thee (s. f.), you (p. f.), her. When¹² my brother¹⁴ will meet thee¹³ and ask¹⁵ thee: whose¹⁶ (art) thou? Thou wilt meet him, she will meet you. Thou (s. f.) wilt meet her. Why dost thou ask me (fut.). They (pl. f.) will ask us. They (pl. mas.) will ask you. Who will honor¹⁷ him, that dishonoreth¹⁸ his life¹⁹? Now will love²⁰ me my husband²¹. Thou (s. f.) wilt love him. They (pl. f.) will love her. You (pl. m.) will love us.

קָדַשׁ 7 6 (93, 6.) thee help עֲזָרָה 5 set on high, Pi. שָׁגַב 4 שָׁם 3 צָדִיקִי 2 גָּמַל 1
 קָעַר 8 fut. A. קָצִי 9 קָבִין 10 Pi. עָתָה 11 כִּי 12 פָּנַשׁ 13 אָחִי 14 שָׂאֵל (שָׂאֵל usually)
 אִישׁ 21 fut. A. אָהַב 20 fut. A. נִפְשׁוּ 19 כָּבוֹד 17 Pi. בְּזוּיָהּ 18 to whom 15 with Vav conv. fut. A.

§ 45. THE INFINITIVE WITH SUFFIXES.

1. The infin. Kal when connected with suffixes appears in the form קָטַל, and according to its signification receives either the verbal suffixes or the nominal suffixes: as קָטַלְנִי to kill me; קָטַלְי my killing.

2. With the suffixes כֵּן, כֵּם, הֵן a form sometimes occurs with Kamets under the second radical: as אָכַלְהָ thy eating.

3. The infin. קָטַל assumes with suff. the form קָטַלְ: as לְשַׁטְנוֹ to hinder him.

EXERCISE 72.

תָּנָה¹ לָנוּ מֶלֶךְ לְשִׁפְטָנוּ: וַיֹּאמֶר שְׂמוּאֵל אֶל-שָׂאוֹל אֲחִי שָׁלַח
 יְהוָה לְמִשְׁחָה לְמֶלֶךְ עַל-יִשְׂרָאֵל: בְּנִי² יְהוּדָה מִכָּרְתָּם³ לְבָנִי⁴
 הַיּוֹנִים⁵ לְמַעַן⁶ הִרְחִיקָם מֵעַל⁷ גְּבוּלָם: עַמּוּנוֹ יְהוָה אֱלֹהֵינוּ
 לְעֶזְרָנוּ: זָכוֹר אֶת-יוֹם הַשַּׁבָּת לְקִדְשׁוֹ⁸: שָׂאוֹל וַאֲנָשָׁיו עֲטָרִים⁹

אֶל-דָּוִד וְאֶל-אֲנָשָׁיו לְתַפְּשָׁם¹⁰: בַּיּוֹם אֲכָלְכֶם מִמֶּנּוּ וּנְפַקְחוּ¹¹
 עֵינֵיכֶם¹²: בָּקוּם¹³ רְשָׁעִים יִסְתֵּר אָרֶם וּבִאֲבָדֶם יִרְבוּ¹⁴ צַדִּיקִים:
 וַיֹּאמֶר דָּוִד לְשֹׂאֵל הִנֵּה הַיּוֹם הַזֶּה נִתְּנָה יְהוָה בְּיָדִי וְאֲבִי
 רָאָה¹⁵ אֶת-כִּנְף¹⁶ מְעִילָה בְּיָדִי כִּי בִכְרָתִי אֶת-כִּנְף מְעִילָה וְלֹא
 הִרְגָתִיךָ¹⁷ דַּע¹⁸ כִּי אֵין בְּיָדִי רָעָה וּפָשַׁע:

give¹ the sons, children of² to sell³ Greeks⁴ in order that⁵ away from, from⁶
 territory⁷ keep holy⁸ to surround⁹ to seize, capture¹⁰ to open¹¹ your eyes¹²
 when rise¹³ become many, multiply¹⁴ see¹⁵ the skirt of¹⁶ to kill¹⁷ know¹⁸.

EXERCISE 73.

He suffered¹ no² man to do them wrong³. And⁴ the
 manna⁶ left off⁵ from the morrow⁷ after they had eaten⁸ of
 the produce⁹ of the land. David has sent comforters¹⁰ unto
 thee to search¹¹ the city, (§ 57, 5. ב) to spy it out¹² and
 to overthrow¹³ it. And⁴ Ruth¹⁵ said¹⁴ entreat¹⁶ me not
 (§ 104, 2.) to leave¹⁷ thee (s. f.). Haman¹⁸ has devised¹⁹
 against²⁰ the Jews²¹ to destroy²² them. Preserve²³, my
 son, the law of²⁴ thy mother²⁵, when thou goest²⁶, it
 shall lead²⁷ thee, when thou sleepest²⁸, it shall keep
 thee²⁹.

הִנֵּי¹ לֹא² (before the verb) עָשָׂק³ Vav Conv. 4 שְׁבַת⁵ מִן⁶ כְּחִירָתִי⁷
 נָחַם⁸ part. Pi. 9 עָבֹר¹⁰ 11 חָקַר¹² Pi. רָגַל¹³ 14 תֹּאמַר¹⁵ 16 with פָּנַע¹⁷ 18 רֹגֶת¹⁹
 20 עֵינָיו²¹ 22 אֲבִיר²³ Pi. 24 אֲמַךְ²⁵ Hithp. הֵלֵךְ²⁶ in thy going, 27 הִנָּחָה²⁸ 29 with pl. suff. שָׁמַר עָלַי

§ 46. THE IMPERATIVE WITH SUFFIXES.

1. The form קָטַל changes before its annexion to suff.
 into קָטַלְ, as the infinitive. The form קָטַלְ and קָטַלו remain
 unchanged; קָטַלְנָה takes the form of קָטַלו.

2. In verbs Ayin and Lamed Guttural, the A vowel of
 the final syllable is retained and lengthened into Kamets:
 as שְׁלַחֲנִי send me; שְׁאֻלוֹנִי ask me.

EXERCISE 74.

שָׁפְטֵנִי יְהוָה בְּצִדְקָי¹: בִּקֵּשׁ שְׁלוֹם וְרִפְּהוּ: הִדְרִיכֵנִי²
 בְּאַמְתָּךְ³ וּלְמַרְנִי⁴ כִּי אַתָּה אֱלֹהֵי יִשְׁעֵי⁵: סִמְכֵנִי יְהוָה: חֲלֹצֵנִי⁶
 יְהוָה וּגְאֻלִּנִּי⁷: סַעֲדֵנִי יְהוָה פֶּן־אֲכַשֵּׁל: טַהֲרֵנִי⁸ וְאַטְהַר⁹:
 יִרְאֵי¹⁰ יְהוָה הַלְלוּהוּ כָל־יָרֵעַ יַעֲקֹב בְּכֹדוֹהוּ: חֲסֵד וְאַמֶּת אֶל־
 יַעֲזֹבֶךָ קִשְׁרִים עַל־גִּרְגְּתֶיךָ¹¹ כְּתָבָם עַל־לִיחַ¹² לִבְךָ¹³: אֶל־
 תֹּאשֵׁר¹⁴ בְּדֶרֶךְ רַעִים פָּרַעְהוּ¹⁵ אֶל־תַּעֲבֹר־בוֹ: מַלְטוֹנִי מִיַּד
 צָר: פִּלְטָהוּ מִיַּד רָשָׁע: אַתָּה יֹדַעַת יְהוָה זִכְרֵנִי וּפְקֹדֵנִי
 וְהִנָּקֶם¹⁶ לִי מִרְדְּפִי¹⁷:

according to my righteousness¹ to lead² in Thy truth³ to teach⁴ my sal-
 vation⁵ to deliver⁶ to redeem⁷ to cleanse, purify⁸ to be or become clean,
 pure⁹ ye that fear¹⁰ thy throat¹¹ the table¹² thy heart¹³ to enter¹⁴ to
 avoid¹⁵ to revenge¹⁶ persecutor¹⁷.

EXERCISE 75.

Hear me (pl. m.) and entreat¹ for² me to¹ the king.
 Remember me, pray³, and strengthen⁴ me, pray, only⁵ this
 once⁶, that⁷ I may be avenged⁸ on⁸ my enemies⁹. Gather¹⁰
 them from among¹¹ the people¹² (pl.). Fear¹³ the Lord
 and love Him. If¹⁴ iniquity¹⁵ (be) in thy hand, put it
 far away¹⁶ and¹⁷ let¹⁸ not¹⁷ wrong¹⁹ dwell¹⁸ in thy tents²⁰.
 And he said: draw²¹ thy sword²², and thrust me through²³
 therewith²⁴, lest²⁵ these uncircumcised²⁷ come²⁶ and* thrust
 me through and* abuse²⁸ me. Hear (s. f.) us. Hear
 (pl. f.) me. Help²⁹ (pl. f.) me. Help (pl. m.) him.
 Bury³⁰ (pl. f.) her, for she is a king's daughter.

פָּנִיעֵי ב with 1 ל 2 נָא 3 חֹזֶק 4 אֶדְ 5 פָּעַם 6 (294, 3.) f. נָקַם, כ 7 וְ 8 Ni. optat. with
 אֶיְבֵי 9 קִבֵּץ 10 מִן 11 נֹוִים 12 יָרָא 13 אִם 14 אֲנִי 15 רַחֵק 16 Hi. וְאֶל־ 17
 שָׁכֵן 18 § 104, 2. Hi. עֹלָה 19 אֶהְיֶה 20 שָׁלַף 21 חֲרָבָךְ 22 דָּקָר 23 ב 24 (חֲרָב f.)
 פֶּן 25 יָבֹא 26 עֲרֵלִים 27 עֵלָל, ב, with 28 * Vav. Conv. עֲזָר 29 קָבַר 30 :

§ 47. THE PARTICIPLE WITH SUFFIXES.

The participles of Kal and Pi. lose their final Tsere and
 like the infin. according to their signification, receive either
 the nominal or verbal suffixes: as שֹׁמְרִי he who keeps me,
 שֹׁמְרִי my keeper.

EXERCISE 76.

יְהוָה שִׁפְטָנוּ: אֵל מֵאֲזִנֵּי¹ חֵיל²: מְכַבְּרֵי אֲכַבְדִּי: קִדְש־³
 יִשְׂרָאֵל לַיהוָה כָּל-אֲכָלֵי יֶאֱשָׁמוּ⁴: נִשְׁבַּע⁵ יְהוָה בְּיָמֵינוּ⁶ אִם-⁷
 אֶתֶּן⁸ אֶת-דִּגְנִי⁹ עוֹד מֵאֲכָל לַאֲיִבֶיךָ¹⁰ וְאִם יִשְׁתּוּ¹¹ בְּנֵי-נֶכֶד¹²
 תִּירוֹשָׁךְ¹³ בִּי מֵאֶסְפְּיוֹ¹⁴ יֹאכְלֻהוּ וְהִלְלוּ אֶת-יְהוָה וּמִקְבָּצָיו¹⁵
 יִשְׁתָּהוּ: הַחֲכָמָה תֵּאֲלֶךְ¹⁶ בְּנִיָּה¹⁷ אוֹהֲבִיהָ אָהָבוּ חַיִּים: יְהוָה
 שִׁמְרֶךָ יְהוָה צִלָּךְ¹⁸ עַל-יַד יְמִינֶךָ: יִלְבָּשׁוּ¹⁹ שׁוֹמְנֵי²⁰ כְּלֶמֶחַ²¹:
 בְּצַנֹּת²²-שֶׁלֶג²³ בַּיּוֹם קָצִיר צִיר²⁴ נֶאֱמָן²⁵ לִשְׁלָחוֹ: מִשָּׁל²⁶
 מִקְשִׁיב²⁷ עַל-דָּבָר²⁸-שֶׁקֶר כָּל-מִשְׁרָתֵיו²⁹ רָשָׁעִים: יִשְׁמְחוּ בָךְ
 כָּל-מִבְקָשֶׁיךָ יֹאמְרוּ³⁰ תִּמְיֵד³¹ יִגְדֵּל³² יְהוָה אֱהָבִי תִשׁוּעָתֶךָ³³:
 אֲבָרְכָה מְבָרְכֶיךָ וּמְקַלְלֶיךָ³⁴ אָאֵר³⁵: מְבָרְכֵי יִרְשׁוּ³⁶ אֶרֶץ
 וּמְקַלְלֵי יִכְרְתוּ³⁷:

to gird¹ (§ 85, 2, b.) strength² (that which is) holy, consecrated to God³ to
 be or become guilty⁴ to swear⁵ by his right (hand)⁶ if⁷ (§ 108, 4.) I give⁸
 corn⁹ enemies¹⁰ drink¹¹ the alien¹² new wine, must¹³ to gather¹⁴ to store up¹⁵
 to teach¹⁶ her, its children¹⁷ shade¹⁸ to clothe¹⁹ adversaries²⁰ confusion²¹ as
 the cold of²² snow²³ messenger²⁴ faithful²⁵ a ruler²⁶ to hearken²⁷ word of²⁸
 servant²⁹ say³⁰ continually³¹ to be great³² salvation³³ to curse³⁴ I will curse,
 devote to destruction³⁵ shall inherit³⁶ to be destroyed³⁷.

EXERCISE 77.

These (are) our judges¹ that judge us. The land² shall not
 be expiated³ of⁴ the blood that is shed⁵ therein⁶, but⁷ by⁸
 the blood of him that shed⁹ it. For I was ashamed¹⁰ to ask
 of the king a force¹¹ to help us against¹² the enemy¹³ in
 the way: because¹⁴ we had spoken¹⁵ unto the king, say-
 ing¹⁶, The hand of¹⁷ our God (is) upon* all them that
 seek¹⁸ Him for good¹⁹; but²⁰ His power²¹ and His wrath²²
 (is) against* all them that forsake Him²³. They that curse²⁴
 thee shall be cursed, and they that bless²⁵ thee shall be
 blessed. Lord, who is like unto²⁶ Thee, who deliverest²⁷
 the poor²⁸ and the needy²⁹ from him that robbeth³⁰ him.

שִׁפְט 1 part. 2 Dative=to the land (f.) 3 Pu. 4 ל 5 Pu. 6 כִּי-אִם 7 ב 8
 9 part. 10 בִּשְׁתִּי 11 חֵיל 12 מ 13 אוֹיֵב 14 כִּי 15 אָמַר 16 לְאָמַר 17 יַד 18 עַל

25 Pi. part. בִּרְךָ 24 part. אָרַר 23 part. אָפַן 21 עָזַן 20 וְ 19 לְטוֹבָה 18 Pi. part. בָּקַשׁ
 : 30 part. גָּזַל 29 אָבִין 28 עָנִי 27 מָצִיל 26 (before grave suff. פָּמָו) פָּמָו

CHAPTER IX.

IRREGULAR VERBS.

§ 48. VERBS פ"א.

1. The verbs of which the first radical is א partake of all the peculiarities of the verbs Pe Guttural. In some of them, however, the א is quiescent in either Cholem or Tsere, hence they are called: נָחִי פ' א = quiescent the פ i. e. the first radical א.

2. In the fut. Kal the five following verbs: אָבַד to perish, אָבָה to be willing, אָכַל to eat, אָמַר to say and אָפָה to bake, have the א quiescent in Cholem: as תֹּאכַל thou wilt eat, יֵאבֵד he will perish. In the first person the א drops: as אֶמַּר I shall say. The verbs אָחַז to take hold, אָסַף to collect, have beside the regular form יֵאָחַז, יֵאָסַף, the form of the פ"א: יֵאָחֵז, יֵאָסֵף. 2. Sam. 6, 1.

3. The final syllable has generally Patach, Tsere is for the most part used in syllables with a distinctive accent: יֵאָבֵד Job 3, 3. יֵאָבֵד Job 20, 7. תֹּאכַל 1. Mos. 3, 14, תֹּאכַל 1. Mos. 2, 16.

4. With Vav Conv. the accent is thrown back: וַיֵּאָכַל, וַיֵּאָמַר; but with a distinctive accent, Milra: וַיֵּאָכֵל, וַיֵּאָסֵף.

5. The inf. Kal of אָמַר with ל, is לֵאמֹר, for לֵאמָר (§ 12, 6. B. 3.).

6. In the verbs אָזַל to go away, אָחַר to tarry, to delay, אָתָה to come, the א quiesces in Tsere: as אֵזַל, for אָזַל, אֵתָה, for אָתָה, אֵחַר, for אָחַר (cf. § 12, 6. B. 3.).

EXERCISE 78.

עַד¹ כְּזָבִים² יֵאָבֵד: בְּמוֹת³ אָדָם רָשָׁע תֵּאָכֵל תְּקוּהָ⁴: נֶצֶר
תֵּאָנֶה⁵ יֵאָכֵל פְּרִיָּה⁶: חֶרֶב⁷ תֹּאכַל בֶּשָׂר⁸ וְלֹא תִפְגַּע⁹ נַפְשׁ¹⁰
וְכֹזֵב¹¹ מִנֶּפֶשׁ וְעַד בֶּשָׂר יִכְלֶה¹²: אֵל תֹּאמַר נִסְתַּרְהָ דְרָפִי¹³
מִיְהוָה וּבְמָרוֹם¹⁴ שְׁמִי¹⁵ מִי יִזְכְּרֵנִי: וַיִּרְדְּפוּ בְנֵי¹⁶ יְהוּדָה אַחֲרֵי
אֲדָנִי¹⁷ בְּזֶק¹⁸ וַיֹּאחֲזוּ אֹתוֹ וַיִּקְצְצוּ¹⁹ אֶת־בְּהֵנוֹת²⁰ יָדָיו וְרַגְלָיו²¹:
אִם תֵּאָבֶה בְנֵי תַחֲבָם: לֹא יֹאמַר לַחֲלָשׁ²² גִּבּוֹר וְלִסְכָּל²³
מִשְׁכִּיל²⁴ כִּי לִפִּי²⁵ מַעֲלָלוֹ יִהְיֶה אִישׁ: וַיֹּאפּוּ בְנֵי יִשְׂרָאֵל אֶת־
הַבָּצֵק²⁶ עֲגַת²⁷ מִצּוֹת²⁸ כִּי לֹא חֲמִין²⁹ כִּי־גִרְשׁוֹ³⁰ מִמִּצְרַיִם:
עַם־לֶבֶן גִּרְתִּי³¹ וְאַחֲרֵי עַד־עֲתָה³²:

witness¹ lie, falsehood² § 82, 5. and § 83, 6; when dies³ expectation, (supply his)⁴ fig tree⁵ fruit⁶ sword⁷ flesh, body⁸ meet, reach unto⁹ soul¹⁰ lie, falsehood¹¹ ruins, destroys¹² my way¹³ height of¹⁴ his heaven¹⁵ sons of¹⁶ p. n. m.¹⁷ to cut off¹⁸ thumbs, great toes¹⁹ feet²⁰ weak²¹ fool²² wise, prudent²³ in proportion, according to²⁴ dough²⁵ cakes²⁶ (§ 85, 3) unleavened²⁷ leavened²⁸ drive out²⁹ I have sojourned³⁰ now³¹.

EXERCISE 79.

Say ye to the righteous (man), because¹ (he is) good, that² he shall eat the fruit of³ his doings⁴. Not shall escape⁵ the wicked, and the patience of⁶ the righteous shall not be in vain⁷. And⁸ the children of Israel⁹ said: who shall give¹⁰ us flesh¹¹ to eat¹²? We remember (pret.) the fish¹³, which we did eat in Egypt¹⁴ freely¹⁵. Eat thou not the bread of an evil eye¹⁶ (i. e. an envious, malignant person), for eat, saith¹⁷ he to thee, but¹⁸ his heart¹⁹ is not²⁰ with²¹ thee. The children of Israel are not willing to hearken to thee. And²² the asses²³ of²⁴ Kish²⁵ were lost²⁶,

כִּי¹ כִּי² פְּרִי³ מַעֲלָל⁴ מַלְט⁵ נִי. תִּקְוָה⁶ אָבֵר⁷ 8 Vav Conv. בְּנֵי יִשְׂרָאֵל⁹
10 Hi. אָכַל (give to eat) בֶּשָׂר¹¹ דָּגָה¹² מִצְרַיִם¹³ חֲנָם¹⁴ רַע עֵינַי¹⁵ 16 fut. 17 ו
לְבֹן¹⁸ בָּל¹⁹ עַם²⁰ אֶתְוֹנוֹת²¹ (fem.) ל or לֹא־אֲשֶׁר²² (§ 80, 10) קִישׁ²³ אָבֵר²⁴:

§ 49. VERBS ל"א.

1. In verbs of which the third radical is א, the א qui-

escapes whenever the final syllable has A or E, and lengthens final Patach into Kamets: as מָצָא, for מִצָּא (§ 14. Lengthening, 3.); מָלָא to be full.

2. Before the consonantal affirmatives א (נ, ת) quiesces in the pret. Kal in Kamets: מִצָּאתָ, in the pret. of all the other conjugations in Tsere: נִמְצָאתָ; in the imp. and fut. of all the conjugations in Seghol: as תִּמְצָאנָה, מִצָּאנָה.

3. The verbs middle E, like יָרָא to fear, retain Tsere throughout the rest of the forms: as יִרְאֵתִי, יִרְאֵתִי I have filled.

4. The part. fem. is commonly formed by contraction מִצָּאתָ, for מִצָּאתָ (§ 12, 6. B. 3.).

NOTE. The Infinitive sometimes has the termination אֵת or וֹת, as שְׁנֵאתָ Prov. 8, 13. הִנְבָּאתָ Zech. 13, 4. שְׁמוֹת Ez. 36, 3.

EXERCISE 80.

הָלֹא אֵבֶן אֶחָד² לְבָלְנוּ³ הָלֹא אֵל אֶחָד בְּרָאנוּ⁴ מְדוּעַ⁵ נִבְגַּד⁶
אִישׁ בְּאָחִיו⁷ לְחַלֵּל⁸ בְּרִית אֲבוֹתֵינוּ⁹: לֵב טָהוֹר¹⁰ בְּרָא־לִי
אֱלֹהִים וְרוּחַ נָכוֹן¹¹ חֲדָשׁ¹² בְּקִרְבִּי¹³: שִׁלַּח¹⁴ לְחֶמֶךְ¹⁵ עַל־
פְּנֵי¹⁶ הַמַּיִם בִּי־כְרוֹב¹⁷ הַיָּמִים¹⁸ תִּמְצָאֵנוּ¹⁹: יַעַת לְהִרְוֹג וְעַת
לְרַפּוֹא²⁰ יַעַת לְאַהֲב וְעַת לְשִׁנָּא²¹: שְׁנֵאתִי קָהֵל²² מְרַעִים²³:
עֶרֶב²⁴ לְאִישׁ לֶחֶם שֶׁקֶר וְאַחֲרָי²⁵ יִמְלֵא²⁶ פִּיהוּ²⁷ חֲצִץ²⁸: גַּם־
לְרַעְהוּ יִשְׁנָא רֶשַׁע וְאַהֲבִי²⁹ עֲשִׂיר רַבִּים: אֶל־תִּקְנָא³⁰ בְּאִנְשֵׁי³¹
רָעָה: עֲטָרַת³² תִּפְאֶרֶת שִׁיבָה³³ בְּדֶרֶךְ צְדָקָה תִּמְצָא: אֱלֹהִים
יִכְאִיב³⁴ וְיִחַבֵּשׁ³⁵ יִמְחֹץ³⁶ וְיִדְּיו תִרְפָּאנָה: לֹא אֶל־חֶפֶץ רִשְׁעִי³⁷
אֶתָּה יְהוָה שְׁנֵאתָ כָּל־פְּעֻלִּי אֲוֹן: יִרְבְּעִם³⁸ חָטָא³⁹ וְהִחֲטִיא⁴⁰
אֶת־יִשְׂרָאֵל: לֹא־תִשְׁנָא אֶת־אֲחִיךָ בְּלִבְךָ⁴¹:

father¹ one² to all of us³ to create⁴ why⁵ to deal treacherously⁶ against his brother⁷ to profane⁸ our fathers⁹ clean¹⁰ right¹¹ renew¹² within me¹³ to cast¹⁴ bread¹⁵ upon (the surface)¹⁶ multitude of = after many¹⁷ days¹⁸ to find¹⁹ to heal, cure²⁰ to hate²¹ congregation of²² evil doers²³ agreeable, sweet²⁴ afterwards²⁵ to fill²⁶ his mouth²⁷ gravel - stones²⁸ (§ 85, 2. a.) friends of²⁹ to be envious³⁰ men of³¹ (§ 83, 6.) crown³² gray hair³³ to wound, to injure³⁴ to bind up³⁵ to split, to dash³⁶ unrighteousness³⁷ n. p. m.³⁸ sin³⁹ (§ 25, 7)⁴⁰ thy heart⁴¹.

EXERCISE 81.

I said, Lord heal¹ my soul², for I have sinned³ against⁴ Thee. And Moses said unto the people: ye have sinned a great⁶ sin⁵. And⁷ (there) remained⁸ two of⁹ (the) men in the camp¹⁰, the name of the one¹¹ was Eldad¹² and the name of the other¹³ Medad¹⁴ and⁷ they prophesied¹⁵ in the camp, and⁷ (there) said a young man¹⁶ to Moses: Eldad and Medad do prophesy in the camp. And⁷ Joshua¹⁷ said: my lord¹⁸ Moses forbid¹⁹ them. And Moses said unto him, enviest²⁰ thou for my sake²¹? would²² God²² that²² all the Lord's people (were) prophets²³. The ear²⁵ is not filled²⁴ with²⁶ hearing. In the lips²⁷ of the intelligent (man)²⁸ wisdom is found²⁹. And⁷ Jehosheba³⁰ stole Joash³¹ and hid³² him from* Athalia³³, and he was³⁴ hid³⁵ in the house of the Lord six years.

רָפָא 1 נִפְשִׁי 2 חָטָא 3 ל 4 חָטָאָה 5 גְּדָלָהּ 6 שָׂאָר 8 Ni. 9 שְׁנֵי 10 מְחַנֶּה 11 אַחֶר 12 אֶלְדָּד 13 שְׁנֵי 14 מִדָּד 15 נִבֵּא 16 Hith. 17 גַּעַר 18 יְהוֹשֻׁעַ 19 אֶרְנִי 20 כָּלָא 21 קִנָּא 22 part Pi. 23 ל 24 וּמִי יִתֵּן 25 נְבִיאִים 26 מְלֵא 27 fut. Ni. 28 אֵין 29 [fem.] 30 עֲתִלְהֵי 31 חֲבָא 32 part. Hith. 33 שֵׁשׁ 34 שָׁנִים 35 מִפְּנֵי*.

§ 50. VERBS פ"ן.

1. The verbs, of which the first radical is נ, lose נ, whenever it should take Sh'va, by assimilation, hence the second radical is doubled, i. e. receives Dag. forte: as יִנָּשׁ, for יִנְשׁ, יִנְשִׁי, for יִנְשִׁי, יִנְשִׁי (§ 12, 4.). Before a gutt. the assimilation does not take place: as הִנְחִיל, יִנְאֵק (ibid.). In the infin. and imp., נ drops without compensation, the following letter commencing the word: as גָּשׁ (Dag. lene); before Makkef גָּשׁ, with pargog. הִגָּשָׁה. The regular form of the imp. is found occasionally: as נָטַשׁ leave, נָדְרוּ vow ye. (See 3 of this §.)

2. With these verbs, in order to make the infin. dissyllabic, it takes the fem. nominal ending ת־, or ת־ when the second or third radical is a guttural: as גָּשְׁתָּ, נָעַתָּ to touch. (See 3 of this §.)

3. In most cases, these verbs have a fut. and imp. O,

many A: as יָפַל to fall, יָנַשׁ. The imp. and infin. of verbs with fut. O, are regular: as נָפַל, inf. בִּנְפֹל.

4. The verb נָתַן to give, has besides the irregularities of the verbs פָּ"ן the peculiarity, that it also assimilates its final נ before the affirmatives ת and נ: as נָתַתָּ, for נָתַתָּה, נָתַתָּי, for נָתַתָּנִי; infin. נָתַתְּ, for נָתַתְּ (2); with בָּכַלם: בָּתַתָּ; בָּתַתָּה; imp, תֵּן, תֵּנִי, תֵּנָה; with parag. ה: תִּתֶּנָּה; fut. תִּתֵּן, אֶתֵּן.

5. In לָקַח to take, the ל is analogous to the נ of the verbs פָּ"ן. Fut. יִלְקַח, for יִלְקַח, inf. קַחְתָּ, with בָּכַלם: קַחְתָּה, קַחְתָּי, קַחְתָּה; imp. קַח, קַחִי, קַחְתָּ. Ho. יִקַּח, for יִלְקַח (§ 14, Short. b.); but Ni. always נִלְקַח.

EXERCISE 82.

חֲפֹר¹ גּוֹמֵץ² בּוֹ יִפֹּל³ וּפְרִץ⁴ גֵּדֶר⁵ יִשְׁכְּנוּ⁶ נַחֲשׁ⁷: אֵוִיל יִנְאֵץ⁸
מוֹסֵר אָבִיו: כֹּל⁹ אֲשֶׁר לְאִישׁ יִתֵּן בְּעֵד¹⁰ נִפְשׁוֹ¹¹: לֹא תִקֵּם¹²
וְלֹא תִטֹּר¹³: אֵת אֲשֶׁר-תִּדְרֹךְ¹⁴ שְׁלִים¹⁵: מִשְׁמַיִם הַבַּיִת¹⁶ יִהְיֶה
רָאָה אֶת-כָּל-בְּנֵי הָאָדָם: הִנֵּטֶעַ¹⁷ אֵזֶן הָלֹא יִשְׁמַע אֶם-יִצֹּר¹⁸
עֵין הָלֹא יִבִּיט: פִּי¹⁹ כְּסִילִים יִבִּיעַ²⁰ אֵוִילֹת: הִסֵּג²¹ אַחֲוֹר²²
מִשְׁפָּט וּצְדָקָה מִרְחוֹק²³ תַּעֲמֹד: חֲכָמָה וּמַדָּע²⁴ תִּן-לִי: הַחֲכָמָה
וְהַמַּדָּע נָתַן לָךְ וְעֵשֶׂר וּכְבוֹד אֶתֶּן-לָךְ: תִּנְהַ בְּנִי²⁵ לְבָדָה²⁶ לִי
וְעֵינֶיךָ דִּרְכֵי²⁷ תִּצְדֹּקָה²⁸: שֵׁל²⁹ נַעֲלִיךָ³⁰ מֵעַל³¹ רִגְלֶיךָ³²:
נִשָּׂה³³ נָא וּשְׁקָה³⁴ לִי בְּנִי: וַיֵּנֶשׁ וַיִּשְׁקְלוּ: עֵת לְטַעַת וְעַת
לְעַקֹּר³⁵ נִטּוּעַ: הִרְשָׁעִים בְּמִץ³⁶ אֲשֶׁר תִּדְבְּנוּ³⁷ רוּחַ³⁸: בְּרִזָּל³⁹
מַעֲפָר⁴⁰ יִקַּח: תֵּן לִי הַנֶּפֶשׁ⁴¹ וְהַרְכּוּשׁ⁴² קַח לָךְ: בָּתַת יִהְיֶה
לָכֶם בְּעָרֵב בִּשָּׂר לֶאֱכֹל: לֹא תִקַּח שִׁחֹר:

to dig¹ a pit² to fall³ to break down⁴ a fence⁵ to bite⁶ serpent⁷ to despise,
contemn⁸ all, every thing⁹ for, in behalf of¹⁰ soul, life¹¹ to revenge¹² to keep,
retain *sc. anger*¹³ to make a vow¹⁴ to pay, perform¹⁵ to look¹⁶ to plant¹⁷ to
form, make¹⁸ the mouth of¹⁹ to pour forth, utter²⁰ to turn away²¹ backward²²
afar off²³ knowledge²⁴ my son²⁵ thy heart²⁶ my ways²⁷ to observe²⁸ to put
off²⁹ shoes³⁰ from³¹ feet³² to step near³³ to kiss³⁴ root out, pluck up³⁵ the
chaff³⁶ to drive away³⁷ a wind³⁸ iron³⁹ earth⁴⁰ persons⁴¹ (coll.) substance,
property⁴².

EXERCISE 83.

Put forth¹ thine hand and touch² his flesh³. He made⁴ a pit⁵, and digged⁶ it, and is fallen into the ditch⁷, (which) he made⁸. Keep⁹ thy tongue¹⁰ from evil and thy lips¹¹ from speaking¹² guile¹³. And¹⁴ she vowed¹⁵ a vow¹⁶ and said: O Lord of Hosts¹⁷, if¹⁸ Thou wilt remember me and wilt give to thine handmaid¹⁹ a man-child²⁰, then²¹ I will give him to the Lord all the days of²² his life. And he dreamed²³, and behold²⁴, a ladder²⁵ set up²⁶ on* the earth, and the top of it²⁷ reached²⁸ to²⁹ heaven. Righteousness³⁰ delivereth³¹ from death³². To take away³³ my life³⁴ they devised³⁵. Lord give us Thy help³⁶. Thou shalt not inherit³⁷ in our father's house³⁸. This woman said to me: give (s. f.) thy son³⁹ and we will eat him to day⁴⁰ and I will give my son to-morrow⁴¹.

שָׁלַח 1 נָנַע 2 בָּשָׂרוֹ 3 בָּרָה 4 בּוֹר 5 חָפַר 6 שָׁחַת 7 פָּעַל 8 נָצַר 9 fut. O. לְשׁוֹנְךָ 10 שְׂפָתֶיךָ 11 רָבַר 12 Pi. מְרָמָה 13 ו 14 Conv. נָרַר 15 fut. O. נָרַר 16 צָבָאוֹת 17 אָם 18 אִמְתֶּךָ 19 זָרַע אֲנָשִׁים 20 ו 21 יָמִי 22 חָלַם 23 הִנֵּה 24 כָּלָם 25 נָצַב 26 part. Ho. רָאִשׁוֹ 27 נָנַע 28 part. Hi. ה 29 (§ 19, 6,) local צָרָה 30 fem. נָצַל 31 Hi. fut. מָוֶת 32 לָקַח 33 נָפְשִׁי 34 זָמַם 35 יִשְׁעֶךָ 36 נָחַל 37 בֵּית 38 בָּנָךְ 39 הַיּוֹם 40 מָחָר 41 אֲרָצָה * (§ 85, 4, 6.)

§ 51. VERBS פ"י.

1. The verbs of which the first radical is ' are divided into three classes:

- a. The first class comprises those, in which ' is used as נ in the verbs פ"י, i. e. ' is assimilated and indicated by Dagesh in the next letter. In this class are four verbs, which all have צ as the second radical: יָצַת (Ni. נָצַת, Hi. הִצִּית) to set on fire, to kindle, יָצַע to spread down, to strew, יָצַק to pour, pour out, יָצַר to form.
- b. The second class is but slightly irregular. The weak letter ' quiesces in the preceding vowel in fut. Kal and all forms of Hi. The fut. Kal retains Chirek: as יִטֵּב from יָטַב; Hi. changes the Chirek into Tsere: as יִיטִיב, for יִיטִיב (Patach + ' = a + i = e, § 12, 7. b. 2.). To

this class belong six verbs: יָצַר (fut. יֵצֵר and יִצֹר, apoc. יִצֹר and יִצֹר), יָשָׁר to be straight, right, יָטַב to be good, יָנַק to suck, יָלַל to wail, lament, יָקָץ to awake.

- c. The other verbs פ"ב belong to the third class. The verbs of this class are properly פ"ו, but the ו is changed at the beginning of the word into י: as יָלַר, for וָלַר, יֵשֵׁב, וָשֵׁב, for וָשֵׁב (§ 12, 7. a.). In those conjugations, which have a characteristic letter at the beginning (Ni., Hi., Ho.) the original ו, being now in the middle of the word, returns: Ni. pret. נִוְלַר, fut. אָוִלַר, Hi. הוֹלִיר, Ho. הוֹלַר. In Hithp. the ו in a few verbs only is restored: as הִתוֹדַע, from יָדַע, to know.

The preformatives have not the usual vowel, but one homogeneous to ו: הוֹלַר, for הוֹלִיר, הוֹלִיר, for הוֹלִיר, הוֹלִיר, for הוֹלִיר (12, 7. b. 2.).

2. In fut. Kal the י drops. The preformatives now forming open syllables, lengthen the Chirek into Tsere: as יֵלַר, for יָלַר. With conv. ו: וַיֵּלַר; in Hiphil with conv. ו: וַיִּוְלַר.

3. About half these verbs have the future E. The others with future A retain י quiescent in Chirek: as יִירֵשׁ, to take possession of, to inherit.

4. The infin. const. is formed as with פ"נ, i. e. the י drops and the segholate ending ת (—) (§ 66.) (with Gutt. ת (—)) is appended: as לָרֵת, with כָּלֵם: כָּלֵת, כָּלֵת, כָּלֵת, כָּלֵת. Occasionally, it has the fem. termination ה, like לָרֵה to bear, רָדָה to go down.

5. The imp. לָר, יֵשֵׁב, with ה parag. שָׁבָה.

6. The fut. Kal of the Verbs יָרֵשׁ to take possession of, יָבֵשׁ to be or become dry, יָגַע to labor, toil, is formed like the second class: יִירֵשׁ, יִיבֵשׁ, יִיגַע (3), but in Ni., Hi., Ho. they are inflected like the third class: as הוֹבִישׁ, הוֹגִיעַ, יִירֵשׁ.

7. The verb יָלַךְ to go, belongs to פ"ב, taking its *irregular forms* from פ"ב: fut. Kal יֵלֶךְ, imp. לֶךְ, infin. לָכֵת, Hi. הוֹלִיךְ.

In all cases, however, where the verbs פ" are regular it is inflected as from הִלֵּךְ: pret. Kal הִלַּךְ, part. Kal הֹלֵךְ, Hith. הִתְהַלֵּךְ.

EXERCISE 84.

אֶת־חֻקֹּתַי¹ תִּשְׁמְרוּ לָלֶכֶת בָּהֶם: לְכוּ־בָנִים² שְׁמְעוּ־לִי יִרְאֵת³
יְהוָה אֱלֹמֶרְכֶם: לֹא־תִלָּךְ רֵכִיל⁴ בְּעַמִּיךָ: וַיֵּשְׁבוּ⁵ וַיֹּאכְלוּ
וְשָׁנִיָּהֶם⁶ יַחְדָּו⁷ וַיֹּאמֶר אָבִי⁸ הַנְּעִרָה⁹ אֶל־הָאִישׁ הוּאֵל¹⁰ נָא
וְלִין¹¹ וַיֵּטֵב¹² לָבָד: וַיּוֹאֵל הֵלֹו¹³ לְשֶׁבֶת אֶת־הָאִישׁ: אַח לְזָרָה
יִלָּד¹⁴: יִרְאֵת יְהוָה תוֹסִיף¹⁵ יָמִים¹⁶: סָבָא¹⁷ וְזוּלָל¹⁸ יִירָשׁ¹⁹:
אִישׁ וַיָּמִים הֵצַג²⁰ לְפָנֶיךָ²¹ שְׁלַח יָדְךָ בְּאִשֶּׁר תִּרְצֶה²²: הִיטִיבוּ²³
דְּרָכֶיכֶם²⁴ וּמַעַלְלֵיכֶם: אִישׁ קִרְחָתָם²⁵ עַד עוֹלָם תוֹקֵד²⁶:
רָפְאֵנִי יְהוָה וְאַרְפָּא הוֹשִׁיעֵנִי²⁷ וְאַוִּשְׁעָה כִּי תִהְלֹתִי²⁸ אֶתָּה:
אֱלֹהֵי עוֹלָם יְהוָה לֹא יִיעָף²⁹ וְלֹא יִגַּע³⁰: אָנָּה³¹ אֵלֶךְ מְרוּחָךְ
וְאַנָּה מַפְנִיךָ³² אֶבְרָחָ: אִם־אֶסֶק³³ שָׁמַיִם שָׁם³⁴ אֶתָּה וְאַצִּיעָה³⁵
שְׂאוּל³⁶ הִנֵּךְ: בְּשָׁלוֹם יַחְדָּו³⁷ אֲשַׁכְּבָה וְאַיִשָּׁן³⁸ כִּי אֶתָּה יְהוָה
לְבָדָר³⁹ לְבִטְחַת־וְשִׁבְנִי⁴⁰: הוֹגַעְתָּם⁴¹ יְהוָה בְּדַבְרֵיכֶם⁴² וְאַמְרָתֶם
בְּמֹה⁴³ הוֹגַעְנוּ בְּאַכְרָכֶם כָּל־עֲשָׂה⁴⁴ רַע טוֹב בְּעֵינֵי יְהוָה:
הִקָּר⁴⁶ רִגְלֶךָ⁴⁷ מִבֵּית רַעְךָ פֶּן יִשְׁבַּעַךָ⁴⁸ וּשְׁנֹאֶךָ: דְּעִי כִּי רַע
וּמָר⁴⁹ עֲזֹבֶךָ אֶת־יְהוָה:

statute, law¹ sons² the fear of³ slander, הִלָּךְ רֵכִיל to slander⁴ to sit down⁵
both of them⁶ together⁷ the father of⁸ the damsel⁹ to consent¹⁰ and lodge all
night¹¹ to be good, merry¹² Levite¹³ to bear, bring forth¹⁴ to add, increase¹⁵
days¹⁶ a drunkard¹⁷ squanderer, prodigal¹⁸ to become poor¹⁹ to put, place²⁰
before thee²¹ to be pleased to do anything²² to make good²³ your ways²⁴ to
kindle²⁵ to burn²⁶ to help, succor²⁷ praise, object of praise²⁸ to be wearied²⁹
to be fatigued³⁰ whither³¹ from thy presence³² (prop. f. thy face) to ascend³³
there³⁴ to spread down, make one's bed³⁵ grave³⁶ together, at one time³⁷
to sleep³⁸ alone³⁹ to make dwell⁴⁰ to weary, be troublesome⁴¹ words⁴²
in what⁴³ every one⁴⁴ that doeth⁴⁵ to make rare⁴⁶ thy foot⁴⁷ to be satiated,
weary⁴⁸ bitter⁴⁹.

EXERCISE 85.

Rebuke¹ not a scorner², lest³ he hate⁴ thee; rebuke a wise man⁵, and he will love thee. Give (instruction) to a wise man, and he will be yet⁷ wiser⁶; teach⁸ a just man and he will increase⁹ in learning¹⁰. (It is) good to go to the house of mourning¹¹. Go, eat with¹² joy¹³ thy bread¹⁴. And* the king put forth¹⁵ his hand, saying¹⁶, lay hold¹⁷ on him. And* his hand dried up. When¹⁸ your children²⁰ shall ask¹⁹ their fathers²¹ in time to come²², saying, what (mean) these stones²³? Then²⁴ ye shall let know²⁵ your children, saying, Israel came over²⁶ this Jordan²⁷ on²⁸ dry land²⁹. For³⁰ the Lord your God dried up³¹ the waters of³² Jordan from before you³³, until³⁴ ye were passed over³⁵. That³⁶ all the people of³⁸ the earth might know³⁷ the hand of the Lord. Labor³⁹ not to be rich⁴⁰. Know thou the God of thy father and serve⁴¹ Him. Boast⁴² not thyself of⁴³ to-morrow⁴⁴, for thou knowest⁴⁵ not what a day⁴⁷ may bring forth⁴⁶. We will do thee good⁴⁸.

יִכָּח 1 Hi. Juss. לֵץ 2 פֶּן 3 שָׂנֵא 4 לְחַכֵּם 5 חָכֵם 6 fut. A. (to be wiser) עוֹר 7
 יִדַּע 8 Hi. יִסֵּף 9 Hi. with acc. לָקַח 10 אֲבֵל 11 ב 12 שְׂמֵחָה 13 לְחַמֵּךְ 14 שְׂלַח 15
 יֵאמֹר 16 תִּפָּשׂ 17 with acc. כִּי 18 בְּנִיכֶם 20 שְׂאֵל 19 אֲבוֹתָם 21 מָחָר 22 in t. t. come
 אֲבָנִים 23 אֶבְרָתָם 24 עָבַר 25 Hi. pret. 26 to come over יִרְדֵּן 27 ב 28 יִבְשָׁה 29 אֲשֶׁר 30
 מִי 32 מִפְּנֵיכֶם 33 עַר 34 35 inf. = your passing over לִמְעַן 36 37 inf. (connect 36 and 37)
 עָפִי 38 יִנַּע 39 Juss. ל 40 III. inf. with עָבַר 41 הִלַּל 42 Hith. Juss. ב 43 יוֹם מָחָר 44
 יֵלֶךְ 45 fut. יֵטֵב 46 do good 48 Vav Conv. *

§ 52. VERBS ע"ע.

The verbs belonging to this class are contracted, the second radical having been repeated in the root, as סַכַּב, now סַכ, hence termed ע"ע.

Irregularities:

1. The repeated letter is generally written but once, with a Dag., which is, however, omitted at the end of the word: as סַכ, for סַכַּב, but סַכּוּ (§12, 4. Note).

2. The resulting monosyllabic word from this contraction is vocalized similarly to the regular verbs, but differs in

this particular: the vowel of the second radical in the regular verb recedes to the first radical of the verb ע"ע: as imp. סב, for סבב, like קטל, fut. יסב, for יסבב, like יקטל, (comp. 3), (§14, Rising III.).

NOTE I. Infin. and fut. Ni. excepted, which have Patach instead of Tsere.

3. The preformative forming an open syllable, which requires long vowels, has the pretonic Kamets: fut. Kal יסב, for יסבב, fut. Hi. יסב, for יסבב; hence this Kamets drops, when the tone is thrown forward: as תסבנה (§ 14. Reject. 1.).

4. When the affirmative begins with a consonant (ת, ה, תי, נו, נה) a helping vowel is used: 1) to avoid the meeting of three consonants with but one vowel: as סבת = סבבת; 2) to render more perceptible the doubling of the radical. This helping vowel is Cholem in the pret. (written fully or defectively): as סבות or סבת, and in the future י: as תסבנה.

5. This helping vowel receiving the tone, shortens the vowel in Hi., and in the forms with נה in the imp. and fut. Kal: as תסבנה, תסבות.

6. In Pi., Pu. and Hith., which require Dag. in the second radical, in order to avoid the meeting of three similar consonants, as סבב = סבבב, a long vowel (invariably Cholem) enters instead of Dag. Thus the forms Poel, Poal, Hithpoel, arise, which are regularly inflected: as סובב, הסתובב, סובב.

7. With convers. ו the Cholem of the fut. Kal is shortened into Kamets-Chatuph, and the Tsere of the fut. Hi. into Seghol: as ויסב, ויסב* (§ 33, 4.).

8. Before suffixes the same change takes place, for the

same reason (§ 14, Short. c.): as יִחַנְנוּ may He be gracious to us; ye shall solemnize it; or Kubbutz is chosen instead: as יִמְיִנִי, Hiph. יִסְבִּנִי, Tseré into Chirek (the strong sharpening) (§ 14, Short. b.)

9. The accent is not here thrown forward upon the affirmatives הֵ, וִי, יִ, as with regular verbs: as סָבָה, סָבוּ, סִבּוֹתִי.

NOTE II. In Kal are found examples of middle O (according to יָכוֹל § 29, 1.): as רָבוּ they shoot arrows. Gen. 49, 23. רָמוּ they are lifted up. Job 24, 24. The fut. A. of these verbs has Tseré under the preformatives: as יִמַּר it is bitter, Is. 24, 9. וְאֶקַּל and I am despised, Gen. 16, 5. יִחַם it is hot, De. 19, 6.

NOTE III. Ni. in the final syllable has Tseré occasionally: as נָמַס, הִמַּס, נָקַל, נָסַבָּה; sometimes Cholem נָרוּץ he is broken, Eze 29, 7. נָבוּז they are spoiled, Am. 3, 11.

NOTE IV. Hi. sometimes takes Patach in the final syllable, especially with gutturals: הִמַּר he has embittered, Job 27, 2. הִתַּר he cuts off, Is. 18, 5. הִקַּל, הִדַּק.

NOTE V. In many of these verbs the vowel of the preformatives in Kal, Ni., Hi. and Ho. is short and Dag. forte follows. This Dagesh compensates for the one omitted in the second radical, as it occurs generally with this class of verbs in Chaldee: fut. Kal יִסַּב and יִסָּב; יִדַּם (fr. דָּמַם), יִשַּׁם shall be astonished, 1. Ki. 9, 8. יִקַּד to bow the head; Hi. יִסַּב Jud. 18, 23. יִמַּר Ex. 23, 21.

EXERCISE 86.

מֶה־רָבוּ² מַעֲשֵׂי־יְהוָה³ גּוֹלֵ⁴ עַל־יְהוָה דְּרָכָה; הִקְשִׁיבָה
אֶל־רִנָּתִי⁵ בִּידְלוֹתִי⁶ מָאֵד: אֲזִי⁷ יִדְבֹּר⁸ יְהוֹשִׁעַ⁹ לַיהוָה בְּיוֹם
תֵּת יְהוָה אֶת־הָאֱמֹרִי¹⁰ לִפְנֵי בְנֵי יִשְׂרָאֵל וַיֹּאמֶר שְׂמִשׁ¹¹ בְּגִבְעוֹן¹²
דָּוִם¹³ וַיֵּרַח¹⁴ בְּעֶמְקָם¹⁵ אֵילֹן¹⁶ וַיִּדֹּם הַשֶּׁמֶשׁ וַיֵּרַח עֶמְד־יִקְם
גּוֹי אֲבִיו: וַיֵּרַע־ם¹⁷ יְהוָה בְּקוֹל¹⁸ גְּדוֹל בְּיוֹם הַהוּא עַל־פְּלִשְׁתִּים¹⁹

וַיִּהְיוּ²⁰ וַיִּנְגְּפוּ²¹ לִפְנֵי יִשְׂרָאֵל: וַחֲגֹתָם²² אֹתוֹ חֹג²³ לַיהוָה
 שִׁבְעַת²⁴ יָמִים בַּשָּׁנָה²⁵ בַּחֹדֶשׁ הַשְּׁבִיעִי²⁶ תַּחֲנוּ אֹתוֹ: כֹּה²⁷ אָמַר
 יְהוָה אֱסֹף־תִּפְרוּ²⁸ אֶת־בְּרִיתִי²⁹ הַיּוֹם וְאֵת בְּרִיתִי הַלַּיְלָה גַּם בְּרִיתִי
 תִּכְרֹךְ אֶת־דָּוָר עַבְדִּי: אֲשֶׁר³⁰ לֹא־יִסְפָּר צָבָא³¹ הַשָּׁמַיִם וְלֹא
 יִמַּד³² חוֹל הַיָּם בֶּן אֲרָבָה³³ אֶת־זֶרַע דָּוָר עַבְדִּי: הַדֹּלֶת³⁴ תִּסּוּב³⁵
 עַל־צִירָהָ³⁶ וְעָזַל עַל־מִטָּתוֹ³⁷: יְהוָה שִׁפְטֵנוּ יְהוָה מִחֲקֻקָּנוּ³⁸
 הוּא יוֹשִׁיעֵנוּ³⁹: חִדְּלוּ הָרָע⁴⁰: כִּי הִנֵּה בָעִיר אֲשֶׁר־נִקְרָא
 שְׁמִי⁴¹ עָלֶיהָ⁴² אָנֹכִי מִחַל⁴³ לְהָרָע: לָמָּה תִקְרָאנָא לִי נְעָמִי⁴⁴
 וַיִּשְׁדֵּי⁴⁵ הַמָּר⁴⁶ וְהָרָע לִי מָאֵד: הֵמָּה חֲתִים⁴⁷ נְסוּגִים⁴⁸ אַחֲזֹר
 וַגְּבוּרֵיהֶם יִפְתּוּ⁴⁹: בְּתוֹכִי יִשְׁתַּוּמִּים⁵⁰ לְבִי:

adverb¹ (§ 24, 3.) to be many² works³ to roll, to commit⁴ my outcry, cry for help⁵ to be languid, weakened⁶ then⁷ (§ 101, II, b.)⁸ Joshua⁹ Amorite¹⁰ sun¹¹ Gibeon¹² to stay, stand still¹³ moon¹⁴ valley¹⁵ Ajalon¹⁶ cause thunder¹⁷ thunder¹⁸ (prop. voice, sound) Philistines¹⁹ to confound²⁰ to defeat²¹ to celebrate²² festival²³ seven²⁴ year²⁵ seventh²⁶ so, thus²⁷ to break, make void²⁸ my covenant with²⁹ as³⁰ the host of³¹ to measure³² I will increase³³ door³⁴ to turn³⁵ hinge³⁶ his bed³⁷ to inscribe laws, to rule³⁸ to save³⁹ to do evil⁴⁰ my name⁴¹ (§ 96, 2.)⁴² to open, begin⁴³ n. p. f. (my sweetness)⁴⁴ the Almighty⁴⁵ to embitter⁴⁶ (sc. life,) to be terrified, dismayed⁴⁷ to recede⁴⁸ to beat down⁴⁹ to be astonished, confounded⁵⁰.

EXERCISE 87.

Three¹ times² thou shalt keep a feast³ to me in the year. And he rolled⁴ the stone⁵ from⁶ the mouth of⁷ the wells. The Lord of Hosts⁹ will defend¹⁰ Jerusalem¹¹. The soul of¹² the wicked desireth¹³ evil, his neighbor is not favored¹⁴ in his eyes¹⁵. This day will I begin¹⁶ to magnify thee¹⁷ in the sight of¹⁸ all Israel. And I will defend¹⁹ this city, to save²⁰ it. And the Lord discomfited²¹ Sisera²². Hills²³ melted²⁴ like²⁵ wax²⁶. He that trusteth²⁷ in²⁸ the Lord, mercy²⁹ shall compass³⁰ him about³⁰. Beseech³¹, I pray you, God, that³² He will be gracious³³ unto us. Hazael³⁴, king of Syria³⁵, oppressed³⁶ Israel. And the Lord was gracious³⁷ to them and had compassion³⁸ on them. (He) whom thou blesseth³⁹ (is) blessed⁴⁰, and (he)

whom thou curseth⁴¹ is cursed⁴². Why⁴³ art thou cast down⁴⁴, O my soul⁴⁵? hope⁴⁶ thou in⁴⁷ God!

שָׁלַשׁ 1 רָגַלִּים 2 חַגַּג 3 to keep a feast גָּלַל 4 Hi. fut. with Vav Conv. אָבֵן 5 מַעַל 6
פִּי 7 בָּאֵר 8 יְהוֹה צְבָאוֹת 9 גָּנָן 10 Hi. fut. יְרוּשָׁלַיִם 11 נִפְשׁ 12 אֹתָהּ 13 חָנָן 14 Ho. fut.
עֵינָיו 15 חָלַל 16 Hi. גָּדַל 17 Pi. inf. עֵינַי 18 גָּנָן 19 pret. with Vav Conv. יִשַׁע 20 Hi.
הֵמָּה, ו 21 fut. with Conv. סִסְרָא 22 הָרִים 23 מָסַס 24 Ni. כַּ 25 דּוֹנָן 26 פָּטַח 27 part.
בַּ 28 חָפָר 29 סָבַב 30 Pi. fut. חָלַג 31 ו 32 חָנָן 33 חֲזָאֵל 34 אָרַם 35 לַחֵץ 36
אֵרַר 41 fut. 42 Ho. fut. 43 מה 44 43 fut. with Vav Conv. רָחַם 45 acc. with Vav Conv. Pi. fut. 38 ברך 39 Pi. fut. 40 Pa. part.
אֵרַר 41 fut. 42 Ho. fut. 43 מה 44 43 fut. with Vav Conv. רָחַם 45 acc. with Vav Conv. Pi. fut. 38 ברך 39 Pi. fut. 40 Pa. part.

אֵרַר 41 fut. 42 Ho. fut. 43 מה 44 43 fut. with Vav Conv. רָחַם 45 acc. with Vav Conv. Pi. fut. 38 ברך 39 Pi. fut. 40 Pa. part.

§ 53. VERBS ע"ו AND ע"י.

To the ע"י the verbs ע"ו are nearly related. To this class belong those verbs of which the second radical is ו, which are best compared with the preceding ע"ע, whereby the points of similarity or difference can be rendered most conspicuous.

In common with ע"ע:

1. The stem is monosyllabic.
2. The preformatives have long vowels: in fut. Kal and in the pret. Ni. Kamets (Tsere in rare cases).
3. The forms Poel, Poal, Hithpoel.
4. The insertion of the helping (union) vowel Cholem before the consonantal affirmatives, but only in Ni. and Hi., not in Kal and Ho.

5. These peculiarities originate from the principle, that the weak letter ו cannot retain its consonantal power between two vowels; (not even between a following vowel and a preceding vocal Sh'va,) the ו either drops or quiesces, and as with ע"ע its vowel recedes to the first radical: pret. קָם, instead of קוּם; inf. קוּם, for קוּם; fut. יָקוּם, for יָקוּם (§ 12, 6. B. 3); Hi. הָקִים, for הָקִים (§ ibid. § 12, 7, a.); Ho. הִקֵּם, for הִקֵּם (§ 12, 6, B., 3.) (Kamets-Chat. now in an open syllable becomes ו (§ 14, Length. 1.).

6. These verbs differ from ע"ע in the following points:

a. The vowel in ע"י is longer: י in Kal, י־ in Hi., a vowel-letter quiescing in it.

b. The Ni. has a final Cholem נָקוּם, for נִקְוּם; fut. יָקוּם, for יִקְוּם (the ו becoming וּ, § 12, 7. b. 2.), after removing the mutable Patach in pret., and Tsere and the pretonic Kamets in fut.

7. Intransitive verbs occur with middle E. and O: מָת, מָתָה, מָתָה (for מָתָה § 12, 6. B.). Part. מֵת; Inf. מוֹת; Fut. יָמוּת; בָּשָׁה, בָּשָׁה, בָּשָׁה; Fut. יִבֹּשׁ.

NOTE. In some verbs. the ו of the inf., imper. and fut. is always quiescent in Cholem: as אֹר to be light, בּוֹא to come, בּוֹשׁ to be ashamed, וַיָּבֹא and he came.

8. The apocopated Fut. is יָקֻם, with Vav Conv. וַיָּקֻם, with gutturals וַיִּסֵּר.

9. The usual form of 2. and 3. pers. pl. fem. is given in the paradigm: הִקְוִינָה; a form like הִשְׁבְּנָה is sometimes met with.

10. Several verbs ע"י in common with ע"ע (§ 52 Note 5.) double the first radical: as הִסִּית, for הִסִּית. Some thus modify the signification: as הִנִּיחַ to cause to rest, הִנִּיחַ to permit, suffer; הִלִּין to pass the night, הִלִּין to complain, murmur.

11. Verbs ע"י. Verbs having for their second radical a quiescent ' have a twofold inflection in Kal; they are partially inflected like the Kal of ע"י, partially like its Hiphil, after having removed the characteristic syllable of Hiphil (הִ and הֵ). Several verbs occur only in this form, others possess both forms of ע"י and ע"י: as לִין and לִין.

NOTE. The fut. of Hiphil can be distinguished from that of Kal, by the signification only: as יָבִין he understands (Kal), הִבִּינִם he gives them understanding, Job 32, 8 (Hiphil).

NOTE II. Not seldom Kal and Hi. agree in sense in these verbs (ע"י and ע"י): גִּיל to rejoice, Kal and Hi. רִיב to quarrel, Kal and Hi. שִׁים to set, put, Kal and Hi. etc.

EXERCISE 88.

בֹּזֵז¹ לְרַעְהוּ חֶסֶד² לֵב: מִפְּנֵי³ שִׁיבָה⁴ תָּקוּם⁵ וְהִדְרָתָ⁶ פָּנֶי⁷
 זָקֵן: מִי שֵׁם⁸ פֶּה⁹ לְאָדָם אוֹ¹⁰ מִי־שֵׁשׁ אֶלֶם אוֹ חֶרֶשׁ¹¹ אוֹ
 פֶּקֶח¹² אוֹ עוֹר¹³ הֲלֹא אָנֹכִי יְהוָה: מִשִּׁיב¹⁴ רָעָה תַּחַת טוֹבָה
 לֹא תִמּוּשׁ¹⁵ רָעָה מִבֵּיתוֹ¹⁶: דִּבֶּר¹⁷ שְׁקָרִים¹⁸ לֹא־יִבּוֹן¹⁹ לְנֶגֶד²⁰
 עֵינָי: יְהוָה בִּשְׁמַיִם הִכִּין²¹ כְּסֹא²²: יְהוָה בְּחֻכָּמָה יָסַד²³ אֶרֶץ
 כּוֹנֵן²⁴ שְׁמַיִם בְּתִבּוּנָה: בְּנִפְלֹ²⁵ אוֹיְבָה אֶל־תִּשְׁמַח וּבְכִשְׁלוֹ אֶל־
 יָגֵל²⁶ לְבָבָהּ: מַעֲנֶה²⁷ דֶּרֶךְ²⁸ יָשִׁיב²⁹ חֲמָה³⁰: דּוֹם³¹ לִיהוָה
 וְהִתְחַלֵּל³² לוֹ: צָדִיק לְעוֹלָם בֶּל יִמוּט³³: צָרָה תְרוּמָם³⁴ גּוֹי:
 בְּכָרְמִים³⁵ לֹא־יִרְנֶן³⁶ לֹא יִרְעֶעַ³⁷: הָסֵר³⁸ בַּעַם³⁹ מִלְבָּבָהּ: וַיִּפְּגַע
 יַעֲקֹב בַּמָּקוֹם וַיֵּלֶן שֵׁם בִּיבֵא⁴⁰ הַשָּׁמַיִשׁ וַיִּקַּח מֵאֲבָנֵי⁴¹ הַמָּקוֹם
 וַיִּשֶׂם⁴² מִרְאֲשֵׁתוֹ⁴³ וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא: בְּאַחַד⁴⁴ לַחֲדָשׁ
 הַיּוֹקֵם⁴⁵ הַמִּשְׁכָּן: יֵשׁ מִתַּעֲשֵׂר⁴⁶ וַאֲיֵן כָּל מִתְרוֹשֵׁשׁ⁴⁷ וְהוֹן רָב:
 בִּנְיָה⁴⁸ הַגִּיגִי⁴⁹: דֶּרֶךְ שֹׁקֵר הָסֵר מִפְּנֵי: יְהוָה מְקִים מַעֲפָר דָּל:
 שִׁימוּ לִבְבְּכֶם עַל דְּרִכֵּיכֶם: בָּהּ יְהוָה בִּטְחוּ צָדִיקִים וְלֹא־בוֹשׁוּ⁵⁰:
 תַּאֲזוּת⁵¹ עֲזַל תִּמְתֵּנוּ⁵²: סוֹם⁵³ מוֹבָן⁵⁴ לְיוֹם מִלְחָמָה⁵⁵ וְלִיהוָה
 הַתְּשׁוּעָה⁵⁶: עַל־כָּל־מַעֲשֵׂה⁵⁷ יִבְיֹאֵד⁵⁸ הָאֱלֹהִים בְּמִשְׁפָּט:

to despise¹ (§ 107, 4.) void of² (§ 84, 7.) before³ gray hair⁴ to rise up⁵ to honor⁶ the face of⁷ to make⁸ mouth⁹ or¹⁰ deaf¹¹ open-eyed¹² blind¹³ to return¹⁴ (§ 107, 4.) to depart¹⁵ his house¹⁶ to tell¹⁷ lies¹⁸ to be firm, established¹⁹ before²⁰ to establish²¹ his throne²² to found, to lay the foundation (of a building)²³ to set up, fix²⁴ ב bef. inf. const.²⁵ (§ 106, 2.) to exult, rejoice²⁶ answer²⁷ soft²⁸ to turn away²⁹ wrath³⁰ to rest³¹ to wait³² to totter, to shake³³ to raise³⁴ vineyards³⁵ to shout, sing³⁶ to shout with joy³⁷ to remove, put away³⁸ anger, grief³⁹ to set⁴⁰ (prop. to come) stones of⁴¹ to put, set, lay⁴² מִרְאֲשֶׁת (from ראש) place of the head, hence: at his head⁴³ first⁴⁴ to raise⁴⁵ pretend to be rich⁴⁶ § 26, 6. pretend to be poor⁴⁷ to mark, attend⁴⁸ meditation, prayer⁴⁹ to be ashamed, disappointed⁵⁰ desire, lust of⁵¹ to kill⁵² horse⁵³ to be prepared, ready⁵⁴ war⁵⁵ help, victory⁵⁶ deed, act⁵⁷ to bring, lead⁵⁸.

EXERCISE 89.

And the Lord spake¹ to Moses, saying: Send² men, that³ they may search⁴ the land of Canaan. And the men

went up⁵ and came⁶ into the land and searched it. And they returned⁷ from searching of the land after⁸ forty⁹ days¹⁰. And they came to Moses and brought back¹¹ word¹³ to him¹² and said: we came to the land whither¹⁴ thou sentest us and surely¹⁵ it is very¹⁶ good. Nevertheless¹⁷ the people be strong¹⁸ that dwell¹⁹ in the land. And they murmured²⁰ against²¹ Moses and said: Would God that²² we had died²³ in the land of Egypt. And wherefore hath the Lord brought²⁴ us to this land, to fall²⁵ by²⁶ the sword. And they said one to another²⁷, Let us make²⁸ a captain²⁹, and let us return into Egypt. And David besought³⁰ God for³¹ the child³², and he fasted³³ and went in (pret.) and stayed all night³⁴ and lay³⁵ upon the earth³⁶. And the elders³⁷ of his house arose³⁸ (and went) to him³⁹, to raise⁴⁰ him up from the earth: but he would not⁴¹. And it came to pass⁴² on the seventh⁴³ day that⁴⁴ the child died. And David saw⁴⁵ that his servants⁴⁶ whispered⁴⁷ and he perceived⁴⁸ that the child⁴⁹ was dead. Then⁵⁰ he arose from the earth and washed⁵¹ and anointed⁵² (himself⁵²) and came into the house of God; then⁵⁰ he returned into his (own) house and (when) he asked, they put⁵³ bread before him and he did eat.

דבר 1 Pi. with Vav Conv. (§ 84, 2) 2 תיר 31 (101, 3. a.) 4 וַיֵּלֶךְ 5 בוא 6 שוב 7 חָזַר 8 אַרְבָּעִים 9 שוב 10 sing. (§ 92, 3) 11 חָזַר 12 אֵלָיו 13 אִישׁ 14 וְגַם 15 טוֹבָה 16 יִפְסֹם בִּי 17 עוֹ 18 (90, 2) 19 partic. with the article (96, 8) 20 רִיָּן 21 Ni. 22 על 23 לֵאמֹר 24 בֹּא 25 part. Hi. 26 נָפַל 27 ב 28 אִישׁ אֶל- 29 אָחִיו 30 נָתַן 31 parag. fut. 32 רָאשׁ 33 בָּקַשׁ 34 Pi. with Vav Conv. 35 נָעַר 36 צִים 37 לִין 38 pret. to stay all night 39 שָׁבַב 40 pret. 41 אֶרְצָה 42 וְקָנִי 43 קִים 44 with Vav Conv. 45 על 46 קִים 47 Hi. 48 אָבָה 49 וַיְהִי 50 שְׁבִיעִי 51 Vav Conv. 52 וַיֵּרָא 53 עֲבָדָיו 54 לחש 55 Hithp. part. 56 בִּין 57 Hi. 58 יָלַד 59 Pause! 60 Vav Conv. 61 רָחֵן 62 כִּן 63 Hi. 64 שִׁים 65 Hi.

§ 54. VERBS ל"ה.

1. The third radical of these verbs was originally י, of some few י.

2. All forms ending with the third radical, change י into

ה: as גָּלָה, for גָּלִי (§ 12, 7. a.), excepting the pass. part. Kal, which is regular גָּלִי.

3. To all those forms ending with a consonantal affirmative, (תָּ, תֵּ, תִּ, נוּ, נָה) the original י returns. This י quiesces in the pret. Kal in Chirek: as גָּלִיתָ, in the pret. of the other active conjugations, promiscuously in Tsere and Chirek: as גָּלִיתָ and גָּלִיתָ, in the pret. of the Passives, only in Tsere: as גָּלִיתָ; in the imperative and future in Seghol: as גָּלִינָה, תִּגְלִינָה.

4. In the 3. pers. fem. sing. pret., ה is commuted into ת, in order to avoid the repetition of ה: as גָּלְתָּה, for גָּלְתָּה.

5. Before the vocal affirmatives (י, יֵ, —) the ה drops: as גָּלִי, תִּגְלִי, for גָּלְהוּ, prop. גָּלִי, תִּגְלִי (§ 12, 6. B. 3.).

6. The ה quiesces

in all the pret. forms in Kamets: as גָּלָה, נִגְלָה, גָּלָה etc.;

in all the imperat. f. in Tsere: as גָּלִי, הִגְלִי, גָּלִי etc.;

in all the fut. and part. f. in Seghol: as גָּלָה, אֶגְלָה, נִגְלָה, אֶגְלָה etc.

7. The inf. const. ends in all the conjugations with וְ: as גָּלוּת, הִגְלוּת, גָּלוּת etc.

8. The apocopated future is formed by throwing off the ה with the preceding Seghol, whence in Kal and Hiphil forms would arise, having three consonants and but one vowel: as יִגְלֵ, from יִגְלָה, יִגְלֵ, from יִגְלָה, which to avoid a helping Seghol is used: as יִגְלֵ Kal, יִגְלֵ Hi. (formed like the Segholates § 66.). With a guttural the helping vowel is Patach: as יִשַּׁע let him look, (§ 14, Rising IV.) with Pe Guttural, וַיַּעַשׂ and he made, (§ 66, 10.).

NOTE I. Sometimes the first syllable is not affected by the guttural: as וַיִּחַר and it was kindled, וַיִּחַר and he rejoiced, וַיִּחַן and he encamped.

NOTE II. The preformatives of the apocopated Future, forming an open syllable sometimes has Tsere: as וַנִּפְּן and we turned; וַתִּתַּע and she wandered.

NOTE III. The helping vowel can be omitted in case the first radical is softer in sound than the second, (a liquid before a mute): as וַיִּשָּׁב and he took captive, וַיִּשָּׁק and he gave to drink.

9. In the verb רָאָה to see, the apocop. fut. has two forms: יֵרָא and with Vav Conv. וַיֵּרָא.

10. הָיָה to be. pret. 2. pers. pl. הָיִיתֶם, with וַהֲיִיתֶם; inf. const. הָיוּת, with prefixes בָּהִיוּת, לָהִיוּת; imp. הִיָּה; fut. יִהְיֶה, fut apocop. יִהִי, in pause יִהִי, with Vav Conv. וַיִּהִי.

11. חָיָה to live. 2. pers. pl. pret. Kal חִייתֶם, inf. חִיוּת, imp. חִיָּה, with וַחֲיִה, fut. יִחְיֶה, fut. apoc. יִחִי, in pause יִחִי, Hiphil pret. הִחְיִה, inf. הִחְיוּת.

12. שָׁחָה (original שָׁחוּ) to bow down. Hithp. הִשְׁתַּחֲוָה, fut. יִשְׁתַּחֲוֶה, fut. apoc. יִשְׁתַּחֲוִי (for יִשְׁתַּחֲוִי) (§ 14. Rising IV.)

13. The annexing of suffixes, occasions various changes: the termination ה with the preceding vowel drops before the suffix: as עָנִי (from עָנָה) he answered me, צִוָּה (from צִוָּה) he has commanded thee. Piel אָכַלָה, (from כָּלָה), for אָכַלָה, Hiph. הִעֲלָה. In the third person fem. sing. pret., the suffix is attached invariably to the form גָּלָה: as עָשָׂה־נִי, he has made me, Piel בָּסָה־נִי, (shame) has covered me, § 44, 16, וְכָלָתוּ it shall consume it, for בָּלָתָהּ.

EXERCISE 90.

בַּחֲכָמָה יִבְנֶה¹ בֵּית: אִמֶּת קָנָה² וְאַל־תִּמְכֹּר: הִסְכֵּל יִרְבֶּה³
דְּבָרִים: רָאָה בְּעֵבִים⁵ לֹא יִקְצֹר: הַחֲכָמָה לֹא תִסְלָה⁶ בְּכֶתֶם⁷
אוֹפִיר⁸: אָכַל בְּשִׂמְחָה לַחֲמֶךְ וַיִּשְׁתֶּה⁹ בְּלֵב־טוֹב יִינֶה: גֵּעַר
הֵיטִי גִסְזָקְנָתִי וְלֹא רָאִיתִי צָדִיק גָּעוּב: מִי גָבַר יַחֲיָה וְלֹא
יִרְאֶה מָוֶת¹⁰ יִמְלֹט נִפְשׁוֹ מִיַּד שְׂאוּל: סוּד¹¹ אַחֲרֵי¹² אֶל־
תִּגָּל¹³: נִפְשָׁנוּ חִבָּתָהּ¹⁴ לִיהוָה: אִטָּם¹⁵ אֲזִנּוּ¹⁶ מוֹעֶקֶת¹⁷ דָּל
גִּסְהוּא יִקְרָא וְלֹא יַעֲנֶה¹⁸: הִיָּה עֵינַיִם לְעוֹר וְרוּגְלַיִם לִפְסָח¹⁹:
אֶל־תֵּעַן כָּסִיל כְּאוֹלָתוֹ פָּן־תִּשְׁוֶה²⁰ לּוֹ גִּסְאָתָהּ: עֵת לִפְרֹץ²¹
וְעֵת לִבְנוֹת עֵת לִבְכוֹת²² וְעֵת לִשְׁחֹק²³ עֵת לַחֲשׂוֹת²⁴ וְעֵת

לְדַבֵּר: לֹא תַעֲשֶׂה²⁵ עוֹל בְּמִשְׁפָּט: דְּרִשׁוּנִי וְחַיּוּ נַאֲם²⁶ יְהוָה:
רוּחַ אֵל עָשָׂה לִי וְנִשְׁמַת²⁷ שְׂדֵי תַחֲיִי: אִם-דָּעַב שְׁנֵאָה²⁸ הָאֲכִילָהּ
לֶחֶם וְאִם-צָמָא²⁹ הִשְׁקָהּוּ מַיִם: יַעֲנֶה יְהוָה בְּיוֹם צָרָה:
לִישׁוּעָתָךְ³¹ קוֹיָתִי³² יְהוָה: הַחֲזֹק³³ בְּמוֹסֵר³⁴ אֶל-תָּרֶךְ³⁵: אֶל-
תִּתְרַע³⁶ אֶת-בַּעַל³⁷ אָף³⁸: בְּכָל-סוּד אֲשֶׁר תִּגְלֶה לְרַעַךְ זְכוּר
אֶל תִּשְׁבַּח אוֹלִי³⁹ יִהְפֹךְ בְּיוֹם מָחָר לְהִיּוֹת צָרָךְ⁴⁰: יֵשׁ אוֹהֲבִים
בְּצֵל⁴¹ הַמַּעֲלוֹת⁴¹ בְּפָנוֹת⁴² הַשָּׁמֶשׁ עֲמְדוּ⁴³ מִיֶּשַׁע⁴⁴: דַּעַת
חֲסִדָּה⁴⁵ מֶה קָנִיתָ⁴⁶ קָנִיתָ דַּעַת מֶה חֲסִדָּתָ:

to build¹ to buy² to make or do much, increase³ words⁴ clouds⁵ to be weighed⁶ for the gold of⁷ Ophir⁸ to drink⁹ death¹⁰ secret of¹¹ another person¹² to disclose, reveal¹³ to wait¹⁴ to stop¹⁵ his ear¹⁶ the cry of¹⁷ to answer¹⁸ lame¹⁹ to be equal²⁰ to break down²¹ to weep²² to laugh²³ to keep silence²⁴ to do²⁵ a declaration of²⁶ breath of, mind of²⁷ enemy²⁸ thirsty²⁹ to give to drink³⁰ help³¹ wait for, hope in³² to hold fast, adhere to³³ instruction, correction³⁴ to let go³⁵ to associate³⁶ possessor, owner, lord³⁷ anger אָף a possessor of anger = an angry man³⁸ § 89, 4. perhaps³⁹ enemy⁴⁰ sun-dial (literally: the shadow of the degrees)⁴¹ to turn⁴² to stop from, to desist⁴³ help, assistance⁴⁴ to want, to be without⁴⁵ to possess⁴⁶.

EXERCISE 91.

If ye walk² in my statutes¹, and keep⁴ my commandments³ and do⁵ them, then⁶ I will turn⁷ graciously⁷ unto you, and make you fruitful⁸ and multiply⁹ you, and establish¹⁰ my covenant with¹¹ you. Ye shall not afflict¹² a fatherless child. If thou afflict¹³ him and he cry¹⁴ at all¹⁵ unto me, I will surely¹⁶ hear his cry¹⁷. And the Lord spake to Joshua, saying: As¹⁸ I was with¹⁹ Moses, (so) I will be with thee: I will not fail²⁰ thee, nor²¹ forsake thee. Only²² be thou strong²³ and very courageous²⁴, that²⁵ thou mayest observe²⁶ to do according to all the law, which Moses, my servant²⁷, commanded²⁸ thee: turn²⁹ not from it to³⁰ the right hand³¹ or³² to the left³³. This³⁴ book³⁵ of the law shall not depart³⁶ out of thy mouth³⁷, but³⁸ thou shalt meditate³⁹ therein day and night⁴⁰, that⁴¹ thou mayest observe⁴² to do according to all that is written therein. If thou return to⁴³ the Almighty⁴⁴, thou

shalt be built up⁴⁵. From the confined space⁴⁶ I called⁴⁷ upon the Lord⁴⁸, the Lord answered⁴⁹ me in the large space⁵⁰. The Lord is on my side⁵¹: what can (§ 101, III. 1.) do⁵² unto me man? (It is) better⁵³ to trust⁵⁴ in⁵⁵ the Lord, than⁵⁶ to put confidence⁵⁷ in man. Thou hast thrust⁵⁸ sore⁵⁹ at me that⁶⁰ I might fall; but⁶¹ the Lord helped me. Be²⁶ not wise⁶³ in thine (own) eyes. And he despised⁶⁴ the birthright⁶⁵. My well-beloved⁶⁸ hath⁶⁷ a vineyard⁶⁶. And he fenced⁶⁹ it and cleared it of stones⁷⁰ and built⁷¹ a tower⁷² in the midst of it, and he looked⁷³ that⁷⁴ it should bring forth⁷⁵ grapes⁷⁶, and it brought forth wild grapes⁷⁷.

Hi. חֲקוֹתַי 1 הֵלֵךְ 2 Kal. fut. מְצוֹתַי 3 עָשָׂה 4 fut. פָּנָה 6 Conv. ו 5 pret. פָּרָה 7
 12 Pi. עָנָה 11 אֵת 10 Hi. with Vav Conv. קִים 9 Hi. with Vav Conv. רָבָה 8 with Vav Conv.
 18 כָּאֲשֶׁר 17 צִעֲקוּהוּ 16 inf. abs. (§ 105, 1) 15 infin. abs. (§ 105, 1) 14 fut. צִעֵק 13 fut.
 25 infin. with ל 24 (fut. A.) אָמִין 23 (fut. A.) חֹזֵק 22 רָק 21 וְלֹא 20 Hi. רָפָה 19 עם
 33 שָׁמַאל 32 ו 31 יָמִין 30 acc. (§ 85, 4) 29 סוּר 28 Pi. צוּה 27 עָבְדִי 26 שָׁמַר
 41 לְמַעַן 40 עָנָה 39 וְלִילָה 38 Conv. ו 37 מִפִּיךָ 36 מוֹשֵׁ 35 כִּפֶּר 34 (§ 83, 9)
 50 מִרְחֹב 49 עָנָה 48 יָהּ 47 with acc, קָרָא 46 מִצֵּר 45 בָּנָה 44 שְׁבִי 43 עֵר 42 fut.
 58 דָּחָה 57 בָּטַח 56 (§ 91, 1) מ 55 ב 54 חָסָה 53 טוֹב 52 עָשָׂה 51 on my side = to me
 65 בְּכוֹרָה 64 with Vav Conv. בָּזָה 63 חָסָם 62 הִיָּה 61 ו 60 with inf. ל 59 inf. abs. (§ 105 1)
 73 Pi. קוּה 72 מִגְדֵּל 71 בָּנָה 70 Pi. סָקַל 69 Pi. עוֹק 68 יִרְדִּי 67 hath = was to 66 בָּרָם
 .77 בָּאֲשִׁים 76 עֲנָבִים 75 עָשָׂה 74 with inf. ל

§ 55. VERBS DOUBLY ANOMALOUS.

Doubly anomalous verbs have two radicals, both subject to the anomalies of the different irregular verbs: as נָשָׂא to bear, carry, belong to פִּנֵּן and אָבָה ל"א to be willing, to פִּנֵּן and ל"ה.

Verbs of the most frequent occurrence of this kind are:

- a. ל"ה and פִּנֵּן, אָבָה to bake, fut. Kal יֵאָבֵה.
- b. ל"ה and פִּנֵּן, נָכָה to smite, pret. Hi. הָכָה, part. מִכָּה, fut. יִכָּה, with Vav Conv. וַיִּכֶּה, imp. הִכֵּה, apocop. הִךְ, inf. הִכּוֹת, particip. Ho. מִכָּה; נָטָה to bow, incline,

- fut. Kal יִטָּה, with Vav Conv. וַיֵּט, fut. Hi. יִטָּה, with Vav Conv. וַיֵּט.
- c. שָׂאת and שָׂאת, fut. Kal יִשָּׂא, inf. שָׂא and שָׂא, imper. נִשָּׂא and שָׂא.
- d. לָא and כִּי, יֵצֵא to go out, fut. Kal יֵצֵא, imp. יֵצֵא, inf. יֵצֵא, Hi. pret. הוֹצִיא, fut. יוֹצֵא.
- e. לָא and כִּי, יָרָה to throw, Hi. to confess, to give thanks. Piel fut. וַיִּדְּרוּ and they cast, (for וַיִּדְּרוּ (§ 12, Reject. B. 3.), Hi. fut. יוֹרָה, with suff. אוֹרֵךְ, pret. מוֹרֵךְ, part. הוֹרֵךְ.
- f. עָו and לָא, בּוֹא to come, Kal pret. בָּא, fut. בָּא, Hi. to cause to come, lead, bring, pret. הֵבִיא, fut. יֵבִיא.

EXERCISE 92.

וְהָיָה בְּאַחֲרִית¹ הַיָּמִים וְאָמְרוּ עַמִּים רַבִּים לָכֹו וְנַעֲלָה² אֶל-
הָרֹ-יְהוָה אֶל-בֵּית אֱלֹהֵי יַעֲקֹב וַיּוֹרְנוּ⁴ מִדְּרָכֵינוּ⁵ וְנִלְכָּה
בְּאַרְחֹתֵינוּ⁶ כִּי מִצִּיּוֹן תֵּצֵא⁷ תּוֹרָה וְדִבְרֵ-יְהוָה מִירוּשָׁלַיִם: יוֹרוּךְ⁸
עַמִּים אֱלֹהִים יוֹרוּךְ עַמִּים כָּלֶם: טוֹב וַיֵּשֶׁר יְהוָה עַל-כֵּן יוֹרָה
חֲטָאִים בְּדֶרֶךְ: בְּאֱלֹהִים בְּטַחֲתִי לֹא אִירָא¹⁰ מִהַיְעֵשֶׂה אָדָם
לִי: טוֹב לִגְבֹּר כִּי-יִשָּׂא¹¹ עַל¹² בְּנֵעוּרָיו¹³: גֵּר לֹא תוֹנֶה¹⁴ וְלֹא
תִלְחָצֵנוּ¹⁵: שֹׁחַד מִחֵק¹⁶ רָשָׁע¹⁷ יִקַּח לְהַטּוֹת¹⁸ אַרְחוֹת¹⁹
מִשְׁפָּט: הַט²⁰ אֲזִנָּה וּשְׁמַע דְּבָרִי²¹ חֲכָמִים²² וְלִבְךָ תִּשִּׁית²³
לְדַעְתָּם: אֶל-תִּמְנַע²⁴ מִנַּעַר מוֹסֵר כִּי-תִכְנֹנוּ²⁵ בִּישָׁבֵט לֹא יָמוּת²⁶:
מִכֶּסֶה²⁷ פִּשְׁעָיו לֹא יִצְלִיחַ²⁸ וּמוֹרָה²⁹ וְעוֹב יִרְחֹם³⁰: אֶל-תֵּט³¹
יָמִין³² וּשְׂמָאל³³ הָסֵר רִגְלֶךָ מִרָע: שְׁכַתְךָ³⁴ וְצִאתְךָ³⁵ וּבּוֹאֶךָ³⁶
יָדַע יְהוָה: שְׁאֵל³⁷ נָא בְּהַמּוֹת³⁸ וְתִרְךָ וְעוֹף הַשָּׁמַיִם וַיְגִד³⁹-
לָךְ: אוֹ שִׁיחַ⁴⁰ לְאֶרֶץ וְתִרְךָ וַיִּסְפְּרוּ⁴¹ לָךְ דְּגֵי⁴² הַיָּם: מִי לֹא-
יָדַע בְּכָל-אֵלֶּה כִּי יִרְ-יְהוָה עֲשֵׂתָה זֹאת⁴³: אֶת-יְהוָה אֱלֹהֶיךָ
תִּירָא אֹתוֹ תַעֲבֹד⁴⁴ וְבוֹ תִדְבֹק וּבִשְׁמוֹ תִשָּׁבַע:

the end, remoteness of¹ to go up² the mountain of³ to teach⁴ ways⁵ paths⁶ to go forth⁷ the word of⁸ to give thanks, to praise⁹ to fear, be afraid¹⁰ to bear¹¹ the yoke¹² youth¹³ to vex, to be extortionate¹⁴ to oppress¹⁵ out of the bosom¹⁶ subject of the sentence¹⁷ to pervert¹⁸ the ways of¹⁹ to incline²⁰ the words of²¹ wise men²² to set, direct, turn²³ to withhold²⁴ to beat²⁵ to die²⁶ to cover²⁷ to prosper²⁸ to confess²⁹ to obtain mercy³⁰ to incline³¹ the right hand³² the left hand³³ (§ 85, 4.) to sit, abide³⁴ to go out³⁵ to come³⁶ to ask, interrogate³⁷ the beasts³⁸ to tell³⁹ to speak⁴⁰ to declare⁴¹ the fishes of⁴² (§ 81. 1.)⁴³ to serve⁴⁴.

EXERCISE 93.

My son, fear¹ thou the Lord and the king. Jerusalem bear² thy shame³. Peradventure⁴ there be⁵ fifty⁶ righteous within⁷ the city: wilt thou also⁸ destroy⁹ and not spare¹⁰ the place for¹¹ the fifty righteous that are therein¹²? Thou shalt not bear a false¹⁴ report¹³, neither¹⁵ shalt thou answer¹⁶ in¹⁷ a quarrel¹⁸ to incline¹⁹ after²⁰ many to wrest²¹ (judgment). Trust²² in the Lord, and He shall bring forth²³ thy righteousness²⁴ as the light. Who would not fear²⁵ Thee, O King of nations²⁶? Arise²⁷, get thee out²⁸ from this land²⁹ and return³⁰ to the land of thy kindred³¹. I (am) a little³³ lad³²: I know³⁴ not (how) to go out³⁵ or come in³⁶. Thou comest to me with³⁷ a sword and with a spear³⁸, but³⁹ I come to thee in the name of the Lord of Hosts⁴⁰. This day will the Lord deliver⁴¹ thee into⁴² my hand, and I will smite⁴³ thee and take⁴⁴ thine head from thee⁴⁵, that⁴⁶ all the earth may know⁴⁷ that⁴⁸ there is⁴⁹ a God in Israel. Go and I will be with⁵⁰ thy mouth, and teach⁵¹ thee what thou shalt say⁵². And⁵³ Jehu⁵⁴ came to Jezreel⁵⁵ and Jezebel⁵⁶ heard (of it): and⁵³ she put⁵⁷ paint⁵⁸ (on) her eyes and⁵³ tired⁵⁹ her head and⁵³ glanced⁶⁰ out at⁶¹ the window⁶². And Jehu came in at⁶³ the gate⁶⁴, and⁵³ he lifted up⁶⁵ his face⁶⁶ to the window, and said: Who (is) on my side⁶⁷, who? And⁵³ there glanced out on⁶⁸ him two⁶⁹ (or) three⁷⁰ eunuchs⁷¹. And he said, Throw⁷² her down. So⁵³ they threw her down: and⁵³ (some) of her blood spirted⁷³ on the wall⁷⁴, and on the horses: and he trod her under foot⁷⁵.

ירא 1 נשא (ב 57, 5) 2 Jerusalem fem. 3 כל־פתך 4 אילי 5 ייש 6 חמשים 7 בתוך
 אף 8 ספה 9 נשא 10 למען 11 בקרבה 12 שמע 13 שוא 14 and not 15 ענה 16 על 17
 ריב 18 נטה 19 אחרי 20 נטה 21 Hi. בטח 22 יצא, ו 23 Hi. pret. with C. צדקך 24
 ירא 25 fut. גוים 26 קום 27 יצא 28 fem. 29 שוב 30 מולדתך 31 גער 32 קטן 33
 ידע 34 fut. יצא 35 inf. בוא 36 inf. ב 37 תנית 38 ו 39 צבאות 40 סגר 41 Pi. ב 42
 נכה, ו 43 Hi. pret. with C. סור, ו 44 Hi. pret. with C. מעל 45 ו 46 ידע 47 fut. כי 48
 ייש 49 יעם 50 ירה, ו 51 Hi. pret. with C. רבר 52 Pi. ו 53 Conv. יהוא 54 ירעאל [§ 19, 6] 55
 איובל 56 שום 57 Hi. fut. פוך [transl. she made with (ב) paint her eyes] 58 יטב 59 Hi. fut.
 שקר 60 Hi. fut. בער 61 חלון 62 ב 63 שער! Pause 64 נשא 65 fut. פנים 66 אתי 67
 אל 68 שנים 69 שלשה 70 פריסים 71 שמט 72 נזה, ו 73 fut. with C. קיר 74
 רמס, ו 75 fut. with C.

CHAPTER X.

NOUNS.

§ 56. IN GENERAL.

FORMATION AND INFLECTION.

1. The nouns are: a) *Primitives*, b) *Derivatives*. The more numerous derivatives are for the most part derived from verbs: *Verbal nouns*; as מתנה a gift, from נתן to give; דעת knowledge, from ידע to know. Nouns derived from other nouns are called: *Denominatives*: as קשת archer, from קשת bow.

2. The derivation is effected in the same manner as with verbs:

- By *Vocalization*, or the modification of vowels: as מלך king, from מלך to reign.
- By *Reduplication*, or the doubling of one radical, generally the second, or of two of the radicals: as גנב thief, from גנב to steal, אספסוף rabble, (people gathered together from all quarters) from אסף to gather.
- By *Augmentation*, i. e. the prefixing or postfixing of one or more of the formative letters האבות (nomina he-

emantica): as **מָקוֹם** place, from **קוּם** to stand, **קִרְמוֹן** eastern, from **קָרַם** to be, come before, in front.

3. a. *By Vocalization* :

קָטַל, this class contains as many adjectives as substantives, which, being of the old participial form (cf. act. part. in verbs **עָוִי קָם** = **קָאָם**, for **קָנוֹם**), express either the attribute, or the attribute and subject together: as **חָכָם** wise, or wise man, **זָהָב** gold (the glittering, sc. metal). Frequently the product or result of an action is signified: as **וְלָד** child, prop. he that is born, natus; **רָקַב** an object seized with rottenness, (from **רָקַב** to rot).

קָטַל, these nouns are intransitive, but when derived from transitive verbs, passive: as **אֲבֵל** mourning, **טָמֵא** unclean, **זָקֵן** old, **בָּשֵׁל** cooked, done.

קָטַל, (partic. of verbs mid. O) intransitive and passive adjectives, a few only in use as substantives: as **גָּדוֹל** great, **קָרוֹב** near, **שָׁלוֹם** peace.

קוֹטֵל, **קָטַל**, (regular act. partic.) (cf. § 35).

קָטַל, (reg. pass. part.) passive and intransitive adjectives: as **מְשֻׁחַּח** anointed, **עָצוֹם** strong.

קָטַל, (Chaldaizing) (pass. part.) 1. passive substantives: as **אֶסֶר** prisoner, captive, from **אָסַר** to bind, to fetter, (it is distinguished from **קָטַל** by being always used as a noun, while the latter is a participle only). 2. Names of dignity are often thus formed: as **נָסִיךְ** a sovereign, ruler, **פָּקִיד** an officer, **נֹגֵד** overseer, **קָצִין** a judge, prince. 3. The season or time in which the action of the verb is performed: as **קָצִיר** harvest (prop. time of cutting, reaping) **חֲרִישׁ** time of plowing.

קָטַל (for **קָטַל**, hence the *Kamets immutable*), **קָטַל** (for **קָטַל**, hence the *Tsere immutable*), **קָטַל**, **קָטַל**, **קָטַל** mostly inf. forms of abstract meaning: **כָּתַב** a writing, **לָל** a howling, **צָחוק** laughter, **נָצִיב** a military post, **גְּבוּל** a border.

קָטַל, **קָטַל**, **קָטַל** cf. § 66.

3. b. *By Reduplication* :

קָטַל (Kamets immutable), a) adjectives intensifying the sense: חָלַשׁ *very* weak, קָנָא jealous, b) nouns of habitual occupation: טָבַח cook, גָּנַב thief, חָרַשׁ (for חֲרִישׁ) smith.

קָטַל, adjectives, denoting a permanent bodily defect: עִוֵּר blind, אֵלֶם dumb, חֲרִישׁ (for חֲרִישׁ) deaf.

קָטַל, a small class, adjectives and substantives: גָּבוֹר strong, substantively: a strong one, hero, שָׂכּוֹר adj. and subst. drunk, intoxicated, a drunkard, צִפּוֹר a bird, prop. the chirping, twittering, from צִפַּר (Arab.) to twitter, to pipe.

קָטַל, passive and intransitive: שְׂכּוֹל bereaved, חֲנוּן compassionate, חָרוּץ (for חֲרוּץ) a diligent one.

קָטַל, adjectives and substantives: צַדִּיק righteous, אֶסֶר fettered. Instruments of action: בִּישָׁל an axe, a hoe.

קָטַל, nouns in which the third radical is doubled: בָּרַחַח a young brood, knaves; שְׂאֵנָן quit, undisturbed; רִעֵנָן green, fresh.

{ קָטַלְטַל, nouns in which the last two radicals are doubled: אֶרְמָדָם reddish, שְׁחָרָחַר blackish, denoting colors, i. e. an inclination to the color specified (English: *ish*). Many nouns of this class, compensate for the reduplication of the radical by doubling or lengthening the vowel: כּוֹכַב star, for כְּכָכַב, from כּב (Arab.) to shine, to glitter; טוֹטָף, for טַכְטָף a band, a fillet, from טָף (Arab.) to bind about; בְּבֵל, for בִּלְבֵל, Aram. to confuse, Hebr. בָּלַל.

3. c. *By Augmentation* :א. *Prefixed* :

I. מ as a preformative occurs frequently, it comes either from מָ, מַה, to give the idea of an objective: *who, what, somewhat*, or it is related by its labial character to the preposition ב = *in, by, on*. Accordingly, nouns of this class denote something, somewhat, 1) in which, 2) by which, 3) at

which, or on which the action expressed by the root is performed:

1) מִזְבֵּחַ an altar, (from זָבַח to sacrifice) i. e. on which sacrifices are offered; מְרֻעָה pasture, (from רָעָה to feed) i. e. where there is feeding, מְאָרֶב an ambush, (fr. אָרַב to lurk) where there is lurking; מָקוֹם place, (fr. קָוָם to stand) where one stands.

2) מַפְתֵּחַ key, (from פָּתַח to open) an instrument *by which* one opens a lock; מִכְתֵּשׁ a mortar, (fr. כָּתַשׁ to beat to pieces, to pound) a vessel for pulverizing.

3) מִלְקוֹחַ booty, (fr. לָקַח to take) = what is taken; מִשְׁלַח a possession, (fr. שָׁלַח to stretch forth the hand) object to which one stretches his hand.

II. ה, generally abstract substant., hence for the most part with f. formation: תְּקוּהָ the hope, (fr. קוּה to hope); תְּפִלָּה prayer, (fr. פָּלַל to pray) תְּשׁוּבָה a return, a reply, (fr. שׁוּב to return); תֵּימָן m. the south, (fr. יָמַן to be on the right hand).

III. א, is a prepositive, a) usually to give easy pronunciation, when the first of the two initial consonants is a sibilant: אֶתְמַל and תִּמַּל yesterday; אֶזְעָדָה and זָעָדָה bracelet; אֶזְרַע and זָרַע arm; b) to intensify the action: אֶדְבַּר drying up (properly deceiving, lying, from דָּבַר to lie), אֶכְזַר bold, daring. (Aktal, the regular Arabic form of the comparative and superlative).

IV. י, often in proper names: as יִצְחָק Isaac, יַעֲקֹב Jacob. Some are formed from the future, the 3. p. m. s. having been converted into a substantive: as יִצְהָר oil, (properly: it shines, gives light, from צָהַר to shine, lighten); יָרִיב adversary, enemy, (prop. he strives, from רָוַב Hi. to strive), יִלְקוּט a bag (prop. it gathers, from לָקַט to gather, to collect); יָקוּם an existing, living thing (prop. it is, stands, from קָוָם to be, stand).

ב. *Affixed:*

1. The most important is הַ- (to which הָ- or הֶ- corresponds): this, besides indicating the fem. gender (§ 57.) is appended: a) to the infinitive, to give it a substantive sense: שְׁמָעָה the hearing; דַּעַת knowledge, b) to convey an abstract meaning; בְּקִשָּׁה a request, חַטָּאָה sin. אֵוֶלֶת foolishness, עִוְרָת blindness, קִדְחָת (fr. קָדַח to burn) the burning or heat of fever.

2. וֹם, וֹם-, וֹן, וֹם-, וֹן-, (the last not so often, the Kamets frequently immutable). These terminations form:

a. Adjectives: חִיצוֹן outer, exterior; אַחֲרוֹן hinder, latter.

b. Concrete and abstract nouns: בְּנִין a building, רָעֲבוֹן hunger, scarcity.

c. Diminutives: אִישׁוֹן (from אִישׁ) little man (of the eye), pupil; צִוְרוֹן (from צִוַּר or צִוָּאר) neck.

d. וֹם occurs many times as an adverbial termination: פְּתָאֻם suddenly, שְׁלִשׁוֹם and שְׁלִשָּׁם the day before yesterday.

e. וֹם-, an old accusative ending, the words that have retained it, are mostly adverbs: חֲנָם in vain, רִיקָם emptily, vainly, מִחֲרָתָם to-morrow.

3. וֹ-, this termination forms a) adjectives from nouns: צָפוֹנִי northern, from צָפוֹן the north, תַּחְתִּי lower, from תַּחַת the under part, b) Gentile nouns and patronymics: יִשְׂרָאֵלִי an Israelite, עִבְרִי a Hebrew, יְהוּדִי a Jew, מִצְרִי an Egyptian. The feminine is either וֹת- or וֹתִיהֶ: מִצְרִית an Egyptian woman, עִבְרִיהֶ a Hebrew woman.

4. וֹת-, וֹת form abstract nouns: רֵאשִׁית the beginning, מַלְכוּת kingship, rule.

4. Compound words are for the most part proper nouns: as מַלְכֵי־אֵל (El is King), אֲבֵי־מֶלֶךְ (Ab is King). Compound appellatives are rare: מְאֻפְּלִיָּה horrible, frightful darkness (the appended יָהּ God, intensifies the idea § 91, d.).

5. The primitive as well as the derivative nouns are inflected, to indicate:

- a. the grammatical conditions of gender and number ;
 b. the attributive relations of the noun. These latter are twofold :

1. A noun in the genitive or possessive case follows as an attribute, with which the preceding word is joined or put in the Const. state (§ 19, 5.): **דְּבַר הַמֶּלֶךְ** the king's word.

2. Suffixes are appended to the noun : **דְּבָרִי** my word.

§ 57. THE GENDER.

1. The genders are two : *masculine* and *feminine* ; a *neuter* gender in Hebrew is wanting.

2. The gender can be ascertained : a) from the signification of the noun, b) from its termination.

3. Masculine by signification :

a. The names of men and males in general : as **אָב** father, **מֶלֶךְ** king.

b. The common and proper nouns of nations, rivers, mountains and months : as **עַם** people, **נָהָר** river, **הָר** mountain, **חֹדֶשׁ** month, **כְּנָעַן** Canaan, **יַרְדֵּן** the Jordan, **סִינַי** Sinai, **נִסָּן** Nisan, the first month of the Hebrew year.

c. The names of seasons : as **אָבִיב** Spring.

d. The names of metals : as **זָהָב** gold ; except **נְחֹשֶׁת** copper, and **עֹפֶרֶת** lead, which are fem.

4. Masculine by termination :

א) The masc. has no characteristic termination, hence nouns ending with original radical letters can most frequently be considered masculine : as **בִּגְד** a garment.

ב) Nouns ending with **ה**, preceded by Seghol : as **שָׂדֶה** a field.

ג) Most of those nouns ending with **וֹם**, **וֹם**, **וֹם** or **וֹם** : as **עִבְרִי** a Hebrew, **פְּדִיּוֹם** a ransom, **קֶרְבֵּן** a sacrifice, **אִישׁוֹן** the pupil of the eye.

5. Feminine by signification :

a. Names of women and females in general: אִשָּׁה woman, מַלְכָּה queen, זֵבֵיָה a female gazelle.

b. Common and proper nouns of countries, cities, towns: as עִיר city, אֶרֶץ land, country, אַשּׁוּר Assyria, יְרוּשָׁלַיִם Jerusalem.

NOTE. In case the names of countries or cities represent the people or nation living in them, they are masculine; as הַיְּהוּדָה' (applied to the people) Jews. Compare: יְהוּדָה נָפַל Isa. 3, 8. and הַיְּהוּדָה יְהוּדָה לְקָדְשׁוֹ Ps. 114, 2. מִצְרַיִם Isa. 19, 16.

c. Names of the members of the body, which are in pairs: as יָד hand, רֶגֶל foot.

6. Feminine by termination:

I. Nouns with the *accented* final syllable תֹּ- as חֲכָמָה wisdom.

II. Nouns with the *unaccented* final syllable תֹּ- and after gutturals תֹּ-: as עֲטָרֶת crown, מוֹדַעַת acquaintance, and with the *accented* ending תֹּ-, תֹּ-: as אַחֲרִית the end, מַלְכוּת kingdom, מָחָר the morrow.

7. Many nouns are used in both genders: as רוּחַ wind, אֵשׁ fire, דֶּרֶךְ way.

EXERCISE 94.

רֹאשׁ אָרֶם¹ דָּמִשֶׁק² וְרֹאשׁ אֶפְרַיִם³ שְׁמֶרֶן⁴: יִשְׂרָאֵל יֹשֵׁב
בְּאֶרֶץ מִצְרַיִם בְּאֶרֶץ גִּשְׁשׁ: בְּעֵלָה⁵ צְדִיקִים יִפְרְחוּ⁶: וַיֵּלֶךְ יְהוּדָה
אֶת־שִׁמְעוֹן אָחִיו וַיִּכּוּ אֶת־הַכְּנַעֲנִי יוֹשֵׁב⁸ צִפְתִּי⁹: וַיִּלְכְּדוּ יְהוּדָה
אֶת־עֵזָה⁹ וְאֶת־אֲשֻׁקֶלֶן⁹ וְאֶת־עֶקְרוֹן⁹: וַיְהִי יְהוָה אֶת־יְהוּדָה
וַיֵּרֶשׁ¹⁰ אֶת־הַהָרָר כִּי לֹא לְהוֹרִישׁ¹¹ אֶת־יֹשְׁבֵי הָעֵמֶק כִּי רָכַב
בְּרִזָּל¹² לָהֶם: לֹא בַחֲרֹב וּבַחֲנִית¹³ וּבַכִּירוֹן¹⁴ יְהוֹשִׁיעַ* יְהוָה:
וַיֵּצֵא דָוִד וַיֵּךְ גַּם¹⁵ אֶת־הָאֲרִי גַם¹⁵ הַדּוֹב: יֵשׁ יִתְרוֹן¹⁶ לַחֲכָמָה
מִן־הַסִּכְלֹת¹⁷ כִּי־יִתְרוֹן¹⁸ הָאוֹר מִן־הַחֹשֶׁךְ: וַתִּבֶּן צוּר²⁰ מִצּוֹר²¹
לָהּ²² וַתִּצְבֵּר²³ בָּסֶף בְּעֶפְרָח וַחֲרוֹן²⁴ כְּטִישׁ²⁵ חוּצוֹת²⁶: יָמִין
יְהוָה רֹמְמָה²⁷ יָמִין יְהוָה עֲשֵׂה חֵיל²⁸: עֵין תִּלְעַג²⁹ לְאֵב וַתִּבְּזוּ

לִיקָהֶת ³⁰ אִם ³¹ יִקְרוּהָ ³² עֲרֵבִי ³³ נַחֵל ³⁴ וַיֹּאכְלוּהָ בְנֵי־נִשָּׁר ³⁵ :
 יֵטֵן ³⁶ רָעָה ³⁷ וְרָגֵל מוֹעֵדָתָה ³⁸ מִכְּטַח ³⁹ בּוֹגֵד ⁴⁰ כִּי־וָס צָרָה :

Aramaea, Syria¹ Damascus² Ephraim (the kingdom of Israel)³ Samaria⁴
 a leaf⁵ to sprout, blossom⁶ with⁷ inhabitant of⁸ n. p. of a city⁹ take pos-
 session of¹⁰ to dispossess, drive out¹¹ (§ 83, 6.)¹² spear¹³ javelin¹⁴ * יִשָּׁע
 (ה of Hi. retained) (§ 117)¹⁵ preeminence, excellence¹⁶ more than¹⁷ (§ 91, 2.)
 folly¹⁸ (§ 12, 6. B. 3.)¹⁹ Tyre²⁰ fortress²¹ (§ 97, 2.)²² to heap up²³ fine
 gold²⁴ the mire of²⁵ street²⁶ to be high, lofty²⁷ strength, עֲזָה חֵיל to do
 valiantly²⁸ (§ 96, 4.)²⁹ יָקָהֶת const. st. of יָקָהֶת obedience, respect³⁰ mother³¹
 to pick out³² ravens of³³ the valley³⁴ young eagles³⁵ tooth, masc.³⁶ רָעָה
 (part m. from רָעָע, with accentless ה־) to be broken, to be rotten³⁷ (for
 מִכְּטַח § 37, 5 Note I) to be made to waver³⁸ trust in³⁹ (§ 83, 4.) an
 unfaithful man.⁴⁰

EXERCISE 95.

By reason of¹ (the) cold² (the) sluggard³ will not plow⁴,
 therefore⁵ shall he beg⁶ in harvest, and have nothing⁷.
 The ravens⁸ brought⁹ to Elijah¹⁰ bread and flesh in the
 morning, and bread and flesh in the evening. Tyre¹¹ was
 a mart of¹² nations. Reprobate¹³ (§ 90, 2.) silver they call
 them, because the Lord hath rejected¹⁴ them. Their land¹⁶
 is full¹⁵ of silver and gold¹⁷. The silver and the gold was
 weighed in the house of God by the hand of¹⁸ the priest¹⁹.
 Lo, the winter²⁰ is past²¹, the rain²² is over²³ (and) gone²⁴;
 the fig tree²⁵ putteth forth²⁶ her green²⁷ figs²⁷. When²⁸
 a wicked²⁹ man dieth, (his) expectation³¹ shall perish³⁰:
 and the hope³² of unjust³³ (men) perisheth. Weeping³⁶
 may endure³⁵ for a night³⁴, but³⁷ joy³⁹ (cometh) in³⁸ the
 morning. The realm⁴¹ of Jehoshaphat⁴² was quiet⁴⁰,
 and his God gave him rest⁴³ round about⁴⁴. When⁴⁵,
 pride⁴⁶ cometh⁴⁵, then⁴⁷ cometh shame⁴⁸. The end⁴⁹ of
 the wicked shall be cut off⁵⁰. A river went out to water⁵¹
 the land. Gihon⁵² compasseth⁵³ the whole land of Ethi-
 opia⁵⁴. Sinai⁵⁵ and Tabor⁵⁶ are⁵⁷ mountains. Siv⁵⁸ is⁵⁷
 the second⁵⁹ month. Hebron⁶⁰ is⁵⁷ the city of graves⁶¹.
 The eye⁶² sees⁶³, the ear hears.

7 to have nothing לֹא, Pause! 6 נִשָּׂאֵל 5 Conv. ו 4 תִּרְשָׁע 3 יִצְלָל 2 חִרָף 1 By reason of כִּי

עֲרָבִים 8 בּוֹא 9 part. III. אֵלֶיהָ: 10 צֵר 11 סָחַר 12 מָאס 13 part. NI. כָּאֵס 14 מָלֵא
 20 סָתִיו 19 פִּהֵן 18 עַל יָד 17 זָהָב 16 אֶרֶץ 15 NI. fut. with Conv. 1, with acc. (§ 85, 2 a)
 28 inf. with ב (§ 106, 2) 27 פָּנִיהַ 26 חָנַט 25 תִּאֲנֶה 24 (§ 84, 2) הָלַךְ 23 חָלַךְ 22 גָּשָׁם
 29 רָשָׁע 31 תִּקְוָה 30 אָבֵר 32 תּוֹחֶלֶת 33 אוֹנִים 34 פִּעֲרָב 35 לִין 36 פָּכִי 37 ו 38 ל
 to give rest נִיחַ Hi. 42 הוֹשַׁפֵּט 41 מְלָכִית 40 to be quiet יִשְׁקַט, with Conv. 1 39 רָנָה
 50 NI. part. פָּרַת 49 אֲתֵרִית 48 קָלוֹן 47 Conv. 1 46 זָרוֹן 45 part. 44 מְסַבֵּיב 43 with Conv. 1
 59 יִשְׁקָה 51 Hi. גִּיחִין 52 סָבֵב 53 part. פִּישׁ 54 כִּינִי 55 תְּבוּר 56 77, 3, 57 יוֹ 58 יִשְׁנִי 59
 חֲבִירִין 60 קְבָרִים 61 יַעֲן 62 רָאָה 63.

§ 58. THE PLURAL AND DUAL.

1. Masculine nouns form their plural by adding **—ים**, feminine by adding **ות** to the singular: as **סוּסִים**, from **סוּס** horse, **בְּאֵרוֹת**, from **בְּאֵר** a well.

NOTE I. The masc. plural sometimes is **—ין**: as **כִּלִּין** Job 18, 2. Prov. 31, 3. Micha 3, 12. More seldom **—י**: as **רַמְנֵי** Cant. 8, 2. **מְנֵי** Ps. 45, 9. In later Hebrew (Mishna) the ending **—ין** is the common one: as **מִשְׁקִין**, **מִפְסִיקִין**, **קוֹרִין**; sometimes without the **ן**: as **מִמּוֹרֵי**, **גִּירֵי**, **חִלְלֵי**. A few add **—י** after the Syriac: **יִשְׁרָי**, and thus **אֲרָנֵי** Lord (§ 82, 4. b.).

2. Nouns ending with **—י**, take **ם** only: as **עֲבָרִים**, from **עֲבָרִי**, or the final **י** of the noun is omitted and indicated by Dagesh: as **לְוִים**, from **לְוִי**.

3. Nouns ending in **—ה** drop this syllable when forming the plural: as **חֲנִים**, from **חֲנָה** (part. act. from **חָנָה** to encamp.)

4. Fem. nouns in **—ה**, **—ת**, **ות** change these terminations into **ות**: as **תּוֹרָה** law, pl. **תּוֹרוֹת**; **כְּתֹרֶת** a crown, pl. **כְּתָרוֹת** (§ 72.); **עֲרוֹת** a precept, pl. **עֲרוֹת**.

5. The fem. ending **—ית** is to be considered as a contraction from **—ית**; hence the plural (**—ת** being changed into **ות**): as **תְּבִנוֹת** pattern, model. pl. **תְּבִנוֹת**.

Nouns with two fem. terminations in **—ית** and **—יה**, form the plural from the latter, thus **תַּחְתִּיּוֹת** the lowest parts, the depths; **עֲבָרִיּוֹת** Hebrew women, f. **עֲבָרִיהַ** and **עֲבָרִיהַ**.

NOTE II. Some nouns form the plural irregularly: as מְלָכוֹת kingdom, pl. מְלָכוֹת, מְנוֹיֹת, and מְנָאוֹת, from מֶנֶה a part, portion; טָלָאִים, for אֲמָהוֹת, from אֲמָה a maid servant, טָלִים, for מְכָלָאוֹת, from טָלָה a lamb, מְכָלוֹת, from מְכָלָה a fold. Such, or similar plural terminations by prefixing א, or ה, are very common in the language of the Mishna: as אֲמָהוֹת, from אִם mother; אוֹתִיּוֹת, from אוֹת letter; סִימְנוֹת, from סִימן sign; שִׁדְרָאוֹת, from שִׁדְרָה back-boné, spine.

Cf. Geiger, Lehrbuch zur Sprache der Mischna, P. 49, 8.

6. Nouns used in both genders (§ 57, 7.), in the plural often terminate both in —ים and :וֹת as נְפִישִׁים and נְפִישוֹת.

7. Nouns (both masc. and fem.) representing objects, consisting naturally or artificially of two parts or in pairs (especially the members of human or animal bodies) terminate in —ים, called the *Dual ending*: as רַגְלִים feet, יָדִים hands: מְלֻקָּחִים (m.) tongs, snuffers.

8. In a few instances the dual denotes not a pair, but simply the number *two*: as יוֹמִים two days, שְׁנָתִים two years.

NOTE III. In the dual ending the tone rests on the penult (—), the Chirek being only a helping vowel, which drops, when the word is lengthened.

9. Many nouns occur only in the form of a plural: as פָּנִים face, חַיִּים life, זְקוּנִים old age.

10. A considerable number of masc. nouns form their plural in וֹת as אָב father, pl. אֲבוֹת; אוֹצָר treasure, pl. אוֹצְרוֹת; בָּאֵר or בּוֹר cistern; גָּג roof, מִזְבֵּחַ altar; חֶלֶם dream; חֲזִיוֹן vision; כֶּסֶּא seat, throne; לִיחַ tablet; לַיִל night; מָאוֹר light; מָטָר rain; מָקוֹם place; מַקֵּל staff, stick; מִשְׁכָּן habitation; נֵר lamp; עוֹר skin; עָפָר dust; צוֹם a fast, fasting; קוֹל voice; קָרָב encounter, battle; שׁוֹפָר trumpet, curved horn; שֻׁלְחָן a table; שֵׁם name, etc., and vice versa many fem. nouns in —ים: as שָׁנָה year, pl. שָׁנִים; אִשָּׁה woman, pl. נָשִׁים; אֶבֶן stone, pl. אֲבָנִים; בֵּיצָה egg; דְּבִלָּה a cake of dried figs; דְּבוּרָה a bee; דָּת law; חֲטָה wheat; חֹשֶׁכַּה darkness; יוֹנָה dove; לְבִנָּה brick or tile; מִלָּה word;

נִמְלָה ant; עִיר city, pl. עָרִים; פִּשְׁתָּה flax; שְׂעָרָה barley;
הָאֵנָה fig-tree etc.

EXERCISE 96.

עָשָׂה אֱלֹהִים קֶלֶד¹ בְּרִגְלָיִם כְּאַחַד² הַצִּבְיִים³ אֲשֶׁר בַּשָּׂדֶה: וַיֹּאחֲזוּ
כָּל־שָׂתִים אֶת־שִׁמְשׁוֹן⁴ וַיִּנְקְרוּ⁵ אֶת־עֵינָיו וַיֹּרִידוּ⁶ אוֹתוֹ עֲזוֹתָהּ⁷
וַיֹּאסְרוּהוּ⁸ בְּנַחֲשֵׁתִים⁹ וַיְהִי טוֹחַן¹⁰ בְּבֵית הָאֲסוּרִים¹¹: לֹא
לְקָלִים הַמְרוּץ¹² וְלֹא לַגְּבוּרִים הַמְלַחֲמָה וְגַם לֹא לַחֲכָמִים לָחֵם
וְגַם לֹא לַנְּבוֹנִים¹³ עֲשֶׂר וְגַם לֹא לַיָּדָעִים¹⁴ חֵן¹⁵ כִּי עַתָּה וַפִּגְעָה¹⁶
יָקָרָה¹⁷ אֶת־כָּל־מָוֶת וְחַיִּים בִּיד לָשׁוֹן¹⁸: אֵין־חֶלֶק לְלוֹיִם
בְּקָרֵב שְׁבִטִי¹⁹ יִשְׂרָאֵל כִּי־כָהֲנָת²⁰ יְהוָה נַחֲלַת²¹ הַלְוִיִּם: כַּחֲמִין
לִשְׁנַיִם²² וּכְעֶשֶׂן²³ לְעֵינַיִם כֵּן הָעֵצַל לִשְׁלֹחִיו: הַחֶפֶץ²⁴ לִיהוָה
בְּעֹלוֹת²⁵ וּבְחַיִּים²⁶ בִּישְׁמַע²⁷ בְּקוֹל יְהוָה: רָקֵב²⁸ עֲצָמוֹת²⁹
קִנְיָה³⁰: הַמֶּלֶךְ שְׁלֹמֹה אָהֵב מֵאֲבִיּוֹת³¹ עַמְּזִיּוֹת³² אֲדָמִיּוֹת³³
צְדָנִיּוֹת³⁴ חֲתִיּוֹת³⁵: מִיּוֹן³⁶ עַמְּדוֹ³⁷ אַרְבַּע³⁸ מְלָכִיּוֹת³⁹: וַיַּחֲלֵם⁴⁰
פָּרַעַה וְהִנֵּה שִׁבְעָה⁴¹ שְׂבָלִים⁴² עֹלוֹת⁴³ בְּקִנְיָה⁴⁴ אַחֲרֵי בְרִיאֹת⁴⁵
וְטוֹבוֹת: לָקַח נַפְשׁוֹת⁴⁶ חָכָם: הֵן גּוֹיִם כְּמֶר⁴⁷ מִדְּלִי⁴⁸ וּכְשִׁחַק⁴⁹
מֵאֲזִנִּים⁵⁰ נִחַשְׁבוּ⁵¹:

n. p.¹ light, swift² one of³ roebucks⁴ Samson⁵ to bore through, put
out⁶ to bring down⁷ to Gaza⁸ to bind⁹ fetters of copper¹⁰ to grind¹¹
(§ 107, 8.) captives, prisoners¹² a running, race¹³ men of understanding¹⁴
men of skill¹⁵ favor¹⁶ chance¹⁷ to happen¹⁸ tongue¹⁹ tribe of²⁰ priesthood,
office of the priest²¹ possession, estate of²² the teeth²³ the smoke²⁴ de-
light²⁵ burnt offering²⁶ sacrifice²⁷ hear, obey²⁸ decay, rottenness²⁹ bone³⁰
jealousy, envy³¹ gent. noun fem. pl.³² p. n. of a son of Japhet (Gen. 10,
2. 4) the founder of the Greeks, *Ionians*³³ stand up, arise³⁴ four³⁵ king-
dom³⁶ to dream³⁷ seven³⁸ ears of corn³⁹ come up⁴⁰ stalk, cane⁴¹ full⁴²
souls⁴³ a drop of⁴⁴ a bucket⁴⁵ the small dust⁴⁶ a balance⁴⁷ to count⁴⁸.

EXERCISE 97.

The Lord heareth¹ the poor². And³ Absalom⁴ pre-
pared⁵ him horses and men to run⁶ before⁷ him. There
is no⁸ God, are the thoughts⁹ of the wicked. God know-
eth¹⁰ the secrets¹¹ of the heart. Judgments¹² are pre-

pared¹² for scorers, and stripes¹⁴ for the back¹⁵ of fools. And¹⁶ Uzziah¹⁷ built towers in Jerusalem and in the desert and digged¹⁸ many wells¹⁹, for he had²⁰ much cattle²¹, husbandmen²² (also) and vine-dressers²³ in the mountains and in Carmel²⁴: for he loved husbandry²⁵. There are²⁷ six²⁶ (things), which²⁸ the Eternal hateth²⁹: yea³⁰, seven³¹ (are) an abomination³² unto Him³³: lofty³⁴ eyes, a lying tongue³⁵, and hands that shed innocent blood³⁶, a heart that²⁸ deviseth³⁷ thoughts³⁸ of iniquity, feet that²⁸ are swift³⁹ in running⁴⁰ to mischief⁴¹, a false witness⁴² (that) breatheth⁴³ lies⁴⁴ and (he that) soweth⁴⁵ discord⁴⁶ among⁴⁷ brethren. Many sorrows⁴⁸ (shall be) to the wicked. Job⁴⁹ was a father to the poor, eyes to the blind⁵⁰ and feet to the lame⁵¹. God (is) father of the orphans⁵² and judge of the widows.

7 לִפְנֵי with suff., לִפְנֵי 6 part. רוּץ 5 עָשָׂה 4 אֲבִשָּׁלוּם 3 conv. 1 אֲבִיּוֹן 2 1 part.
 12 Ni. pret. בָּנָה 11 תַּעֲלֶמְהָ 10 part. 9 מִזְפָּה 8 there is no אֵין, before a noun אֵין [§ 108, 1]
 18 חָצַב 17 עֲזָהוּ 16 conv. 1 גָּזַל 15 מִהֲלָפָה 14 שֶׁפֶט [before the pl. ending:] שֶׁפֶט
 24 בָּרַמַל 23 [the Tsere drops] כִּי־ם 22 אָפַר 21 מִקְנֶה 20 to him [was] 19 בֹרַר
 32 הוֹעֵבֶת 31 שִׁבְעָה 30 וְ 29 שָׁנָא 28 [§ 96, 4] 27 הָהָה 26 שֵׁשׁ 25 אֲרָמָה, part. he was loving
 37 part. חָרַשׁ 36 דָּם-נָקִי 35 לְשׁוֹן שָׁקֵר 34 דָּם 33 [an abomination of his soul] נַפְשׁוֹ
 inf. fr. רוּץ 39 Pi. part. כָּהַר 38 [before the genitive the pretonic Kamets drops] מִחֲשָׁבָה
 44 שָׁקֵר bef. the pl. ending] שָׁקֵר 43 Hi. fut. פָּתַח 42 עָרַשְׁתִּי 41 רָעָה 40 to run,
 51 פָּסַח 50 עָוָר 49 אִיּוֹב 48 מִכְאוֹב 47 בֵּין 46 only in plural מִדָּן 45 Pi. part. שָׁלַח
 [the pretonic Kamets drops] יָתוּם

§ 59. THE CONSTRUCT STATE.

The word standing in the construct state (§ 19, 5.) suffers an alteration of its form:

- Nouns in ה־ change it into ה־: as מַחֲנֶה camp, מַחֲנֵה יִשְׂרָאֵל Israel's camp.
- Nouns in י־ change it into י־: as חַי living, life, חַי פְּרָעָה by the life of Pharaoh!
- Feminine nouns with final ה־ change it into ת־: as מַלְכָּה מַלְכֵּת.

d. The plural and dual terminations ם־ and ים־ are changed into ם־: as סוּסֵי the horses of, עֵינֵי the eyes of.

NOTE I. The vowel changes, which the word in const. state undergoes will be shown in the following § §.

NOTE II. In poetry the const. st. sometimes is found with paragogic ם or ם־: as בָּנוּ 4. Mos. 23, 18, מַעֲיִנוּ Ps. 114, 8. אֶסְרֵי 1. Mos. 49, 11. נֶאֱדָרֵי 2. Mos. 15, 6. שְׁכֵנֵי 5. Mos. 33, 16.

EXERCISE 98.

דֶּרֶךְ עָצַל כְּמִשׁוּכַת¹ חֶרֶק²: רֶבֶה רָעַת³ הָאָדָם בְּאֶרֶץ:
נִבְכַּדְנָאֲצֵר⁴ מֶלֶךְ בָּבֶל הִגְלָה⁵ אֶת־כָּל־יְרוּשָׁלַיִם וְאֶת־כָּל־הַשָּׂרִים
וְאֶת־כָּל־גִּבּוֹרֵי חֵיל⁶ וְכָל־הַחֶרֶשׁ⁷ וְהַמַּסְגֵּר⁸ לֹא נִשְׁאָר⁹ וְזֹלַת¹⁰
דָּלַת¹¹ עַם־הָאֶרֶץ: בְּנַחַל קִישׁוֹן¹² שָׁחַט¹³ אֱלֹהֵיוּ¹⁴ אֶת־נִבְיָאֵי
הַבַּעַל¹⁵: כָּל־אֱלֹהֵי הָעַמִּים אֱלִילִים¹⁶ וַיהוָה שָׁמַיִם עָשָׂה: שָׁמְעוּ
זֹאת הַזִּקְנִים וְהָאֲזִנִּי¹⁷ כֹּל יִשְׂרָאֵל הָאֶרֶץ הַחַיְתָּה זֹאת בְּיָמֶיכֶם
וְאִם בְּיָמֵי אֲבֹתֵיכֶם¹⁸: כִּי־גִוִּי עָלָה עַל־אֶרֶצִי¹⁹ עָצוּם²⁰ וְאִין
מִסָּפֶר²¹ שְׁנֵי שָׁנֵי אֲרִיָּה²²: כְּמֵרָאָה²³ סוּסִים מֵרָאִהוּ וּכְפָרָשִׁים²⁴
בֶּן יְרוּצוֹן²⁵ בְּאֲנָשֵׁי מִלְחָמָה יַעֲלוּ חוֹמָה²⁶: מֵאֲזִנִּי צֶדֶק אֲבִנִי²⁷
צֶדֶק אִיפֹת²⁸ צֶדֶק וְחֵין²⁹ צֶדֶק יְהִי לָכֶם: יֵרָאֵת³⁰ יְהוָה טְהוֹרָה
עֲמֻדַת לְעֹד: מֶרְמָה בְּלִב־חֶרֶשׁ³¹ רָע וְלִי־עֵצִי³² שְׁלוֹם שְׂמֵחָה:
מָחָר³³ אֲתָהּ וּבִנְיָךְ עָמִי גַם אֶת־מִחְנָה³⁴ יִשְׂרָאֵל יִתֵּן יְהוָה בְּיָד
פְּלִשְׁתִּים:

hedge, fence¹ (a species of) thorn² wickedness³ p. n. m.⁴ to carry captive⁵ the force⁶ engraver, artificer⁷ smith⁸ to remain⁹ save¹⁰ poverty, hence the poorest sort¹¹ p. n.¹² to kill, (animals) to slay (persons)¹³ Elijah¹⁴ Baal, the tutelary god of the Phenicians¹⁵ idols¹⁶ to give ear, to listen¹⁷ fathers¹⁸ my land¹⁹ mighty²⁰ number²¹ lion²² the appearance²³ horseman, rider²⁴ to run²⁵ a wall. rampart²⁶ stone, weight²⁷ an Ephah, (a corn measure)²⁸ a Hin, (a liquid measure)²⁹ the fear³⁰ to imagine³¹ to counsel³² to morrow³³ the camp³⁴.

EXERCISE 99.

The wisdom¹ of a man maketh his face³ to shine². The Lord smote⁴ the first-born⁵ of Egypt. The inhabitants⁶

of Jebus⁷ said to David, Thou shalt not come hither⁸. Nevertheless⁹ David took¹⁰ the castle¹¹ of Zion¹², which is the city of David. The Lord is far¹³ (§ 79, 3. a.) from the wicked: but²⁷ He heareth¹⁵ the prayer¹⁴ of the righteous. All Israel saw that the wisdom of God was in¹⁶ Solomon, to do judgment¹⁷. The queen¹⁸ of Sheba¹⁹ heard (of) the fame²⁰ of Solomon and she came to prove²¹ him with hard²² questions²². Of the Lord (are) the goings²³ of man²⁴. Man's²⁵ are the projects²⁶ of the heart, but²⁷ from the Lord (comes) the answer²⁸ to the tongue's (request) (transl.): the answer of the tongue. Abel²⁹ was a keeper³⁰ of sheep³¹ and Cain³² was a tiller³³ of the ground³⁴. And the man Moses was very great in the land of Egypt, in the eyes of Pharaoh, and in the eyes of the people.

9 Conv. 1 הָנָה 8 יָבוֹס 7 יָשָׁב 6 בְּכוֹר 5 נָכָה 4 Hi. פָּנִים 3 אִיר 2 Hi. fut. 1 חֲכָמָה
 18 לְכָר 10 מְצָדָה 11 צִיּוֹן 12 רְחוֹק 13 הַפֶּלָה 14 fut. 15 בְּקֶרֶב 16 מִשְׁפָּט 17 מִלְפָּה
 27 שָׂבָא 19 שָׁמַע 20 Pi. נֹסָה 21 חִידָה 22 מְצָעַר* 23 גִּבֹּר 24 לְאָדָם 25 מְעַרְבֵּי* 26
 * (τ) drops 34 אֲדָמָה 33 עֵבֶר 32 קִין 31 צֶאֱן 30 רָעָה 29 הֶבֶל 28 מְעַנָּה

§ 60. RULES FOR THE INFLECTION OF MASCULINE NOUNS.

1. The formation of the Feminine, Plural, Dual, Construct state, and the connection of the noun with suffixes, in addition to the changes mentioned in the preceding paragraphs, cause considerable vowel changes.

2. These changes are principally effected by the tone, which moves forward one or more syllables, producing greater or less modifications in the form of the word.

3. Generally the two last vowels only of the word are changed by the inflection, the third from the end being very seldom affected.

4. The penultimate vowel, being mutable, may be rejected, the ultimate either rejected or shortened.

5. Two grades occur in the change of vowels, which are represented by the two forms of the construct state: the const. state in the singular: דָּבָר and the construct st.

in the plural: דְּבָרִי. The comparison of these two forms shows:

a. In the construct st. sing. the vowel in penult is rejected and that of the ultimate is retained, but shortened: דְּבָר, fr. דְּבָרִי.

b. In the construct st. plur. both vowels of the penult as well as of the ultimate are rejected: דְּבָרִי, properly it is דְּבָרִי, the Chirek under ד being only a helping vowel.

6. In the vowel changes therefore are distinguished two classes: a lower grade, corresponding to the const. state sing., and a higher grade, corresponding to the const. state plural.

7. The following forms are inflected according to the lower grade: the singular forms with suffixes, the feminine form, the plural in the absolute state, and the plural forms with light suffixes. According to the higher grade: the plural forms with the grave suffixes: as חָכָם, const. st. sing. חָכֵם, const. st. pl. חָכְמִי (prop. חָכְמִי), fem. חָכְמָה, pl. חָכְמִים, with light suff. sing. and plur. חָכְמִי, חָכְמִי, with grave suff. pl. חָכְמֵיכֶם.

NOTE I. For Segholate forms, (which are not included in the above rules) see § 66.

NOTE II. Feminine nouns having no distinctive feminine termination: as בְּאֵר a well, are inflected like the masculine, excepting that they regularly form their plural in וֹת, which form remains unchanged before suffixes and in the construct state.

§ 61. DECLENSION OF MASCULINE NOUNS,

1. With reference to the vowel changes exhibited in the foregoing paragraph, the nouns are classed as follows:

CLASS I. Nouns with immutable vowels.

CLASS II. Nouns with a mutable vowel in the ultimate.

CLASS III. Nouns with a mutable vowel in the penult.

CLASS IV. Nouns with mutable vowels in both syllables: the ultimate and penult.

CLASS V. The Segholate forms.

2. This division is observed in the Paradigms. For the sake of brevity we will use the terms: *first, second, third, fourth and fifth declensions*.

§ 62. FIRST DECLENSION.

1. To this belong all nouns, of which the vowels are immutable, (§ 14, 1.): as עיר city, קול voice, לבוש garment, גבור hero, מִשְׁחִית destroyer.

2. Some difficulty arises with Kamets and Tsere, as these vowels are sometimes mutable and sometimes immutable. In forms similar to קם and גר, Kamets and Tsere are immutable, being derived from קום and גור and standing for קאם and גור (§ 3, 6. Note 4.). In forms like קטל, קטל, the Kamets is immutable, standing for קטאל, קטאל (§ 56, 3. a. b.): גנב thief, טבח executioner, כתב writing. To the form קטל belong פֶּרֶשׁ rider, for פָּרֶשׁ, חָרֵשׁ engraver, artificer, for חָרֶשׁ.

EXERCISE 100.

וְהָיָה רִאשִׁיתָּהּ¹ מִצֶּעַר² וְאַחֲרֵיתָהּ יִשְׁגָּה³ מְאֹד: אֶל־תֵּצֵא
לָרֶב⁴ מִהֵר⁵ פֶּן⁶ מִהֲדַעְשָׁה בְּאַחֲרֵיתָהּ בְּהַכְלִים⁷ אֶתָּה רַעָה:
אִסְרוּ⁸ הַסּוֹסִים עָלָיו⁹ הַפָּרָשִׁים¹⁰ לְבִשּׁוּ¹¹ הַסְרִינוֹת¹²: אֶל־
יָנוּסוּ¹³ הַקָּלִים וְאֶל־יִפְלְטוּ¹⁴ הַגְּבוּרִים: כִּי בָא עָלֶיהָ עַל־כָּבֶל
יִשׁוּדֵר¹⁵ וְנִלְכְּדוּ¹⁶ גְּבוּרֶיהָ כִּי אֵל גְּמֻלוֹת¹⁷ יְהוָה שְׁלֵם יִשְׁלֵם:
וְהִלְכוּ גוֹיִם לְאוּרֶךְ: יְהוָה בֵּרַךְ¹⁸ אֶת־אַחֲרֵית אֵיזֹב מִרֵּאשִׁתּוֹ¹⁸:
לֹא בַחִיל וְלֹא בִכְחַ כִּי¹⁹ אִם¹⁹ בְּרוּחִי אָמַר יְהוָה צְבָאוֹת²⁰: עִיר
פְּרוּצָה אֵין חוֹמָה אִישׁ אִשֶּׁר אֵין מִצֶּעַר²¹ לְרוּחוֹ: כִּי־קָרוֹב²²
יוֹם־יְהוָה עַל־כָּל־הַגּוֹיִם בְּאִשֶּׁר²³ עָשִׂיתָ יַעֲשֶׂה לָךְ גְּמֻלָּהּ יָשׁוּב²⁴
בְּרֵאשֶׁה: אֵל רָמִים²⁵ יִשְׁפֹּט: וְאֲנִי הִנֵּה נֹתֶתִיךָ²⁶ הַיּוֹם לְעִיר
מִבְּצָר²⁷ וְלַעֲמֹד²⁸ בְּרֹגֶל וּלְחַמּוֹת נַחֲשֶׁת²⁹ עַל־כָּל־הָאָרֶץ: גֵּרִים
אֲנַחֲנוּ לִפְנֵיךָ יְהוָה: כִּי אֶתָּה יְהוָה תֹּאמִיר³⁰ גֵּרִי:

beginning¹ small² to increase³ contention, quarrel⁴ hastily⁵ for fear that⁶ to put to shame⁷ to harness⁸ to go up⁹ (§ 80, 5.)¹⁰ to put on¹¹ coats of mail¹² to flee¹³ escape¹⁴ a spoiler¹⁵ to conquer¹⁶ the recompense¹⁷ (§ 91, 2.)¹⁸ (§ 118)¹⁹ the hosts²⁰ control²¹ near²² (§ 96, 3.)²³ turn back, return²⁴ to be high²⁵ (§ 96, 4.) to give, to *make*²⁶ fortification, hence : a fortified city²⁷ (§ 83, 6.) a column²⁸ copper²⁹ to give light, illuminate³⁰.

EXERCISE 101.

Hear counsel, and receive¹ instruction², that³ thou mayest⁴ be wise in thy (latter) end. And⁵ David ran, and stood upon⁶ the Philistine⁷ and slew him⁸ and cut off⁹ his head. And when¹⁰ the Philistines saw their champion¹¹ was dead, they fled¹². And David took¹³ the head of the Philistine and brought¹⁴ it to Jerusalem. And Haman took the apparel¹⁵ of the king and the horse of the king and arrayed¹⁶ Mordecai¹⁷, and brought him on horseback¹⁸ through¹⁹ the street²⁰ of the city, and proclaimed²¹ before him, Thus²² shall it be done unto the man whom the king delighteth to honor²³. Her lamp²⁴ goeth not out²⁵ by²⁶ night. And⁵ Delilah²⁷ said to Samson²⁸, Tell²⁹ me, I pray thee, wherein³⁰ thy great strength (lieth), and wherewith³¹ thou mightest be bound³² to afflict thee? Then⁵ Samuel³³ took a vial³⁴ of oil³⁵, and poured³⁶ it upon his head, and kissed³⁷ him, and said, Is it not because³⁸ the Lord hath anointed³⁹ thee to (be) captain⁴⁰ over His inheritance⁴¹? And⁵ the king of Babylon⁴³ slew⁴² all the princes⁴⁴ of Judah⁴⁵ in Riblah⁴⁶.

8 Pi. מִיתָ 7 פִּלְשְׁתִּי 6 אֵל 5 Conv. ו 4 fut. [§ 101, III. a)] 3 לְמַעַן 2 מִיָּסַר 1 Pi. קָבַל
14 Hi. בּוֹא 13 לָקַח 12 נִגַּם 11 transl: that (כִּי) their champion גִּבּוֹר 10 Conv. ו 9 פָּרַת
21 קָרָא 20 רָחוּב 19 ב 18 to bring on horseback רָכַב Hi. 17 מְרֻדְבִּי 16 Hi. לָבַשׁ 15 לְבוּשׁ
transl. in whose honor the king is delighting, delighting in בְּ חַפְּזוֹ, honor יָקָר 22 פָּקַד
29 Hi. parag. imp. (§ 34, 4. § 104, 1) נָגַד 28 שָׁמְשׁוֹן 27 דִּלִּילָה 26 ב 25 פָּקַד 24 נִר 23 (§ 96, 2)
37 נָשַׁק 36 (§ 51, 1. a) יָצַק 35 שָׁמַן 34 פָּן 33 שָׁמַן 32 Ni. fut. אָסַר 31 בָּמָה 30 בְּמָה
45 יְהִידָה 44 שָׂרִים plur. שָׂר 43 בָּבֶל 42 שָׁחַט 41 נִחְלָתוֹ 40 נָגִיד 39 מָשַׁח 38 פִּי
רָבֵלָה, here with par. רָבֵלָתָה.

§ 63. SECOND DECLENSION.

1. Under this are included all nouns having a mutable

vowel in the final syllable; they are either monosyllabic, or their preceding vowels are immutable.

Ad I. (in the Paradigm.) Monosyllabic words with a mutable A sound (Kamets or Patach).

- a. Nouns with Kamets: as **גַּג** roof, **יָד** hand (**יָדָם**), **דָּם** blood (**דָּמָם**).
- b. Nouns with Kamets, doubling the final consonant, when the word is lengthened at the end: as **יָם** sea, pl. **יָמִים**, **זָמַן** time, **זָמָנָם**. The Kamets is shortened (§ 14, Short. c.).
- c. Nouns with Patach: **יָשָׁר**, dual **יָשָׁרִים** breasts, **בֶּרֶךְ** son, **בְּרִי** my son.
- d. Nouns with Patach, which double the final radical (derivates from **עָיַע**): as **הָר** mountain, (with article **הָהָר**) plur. **הָרִים** (for **הָרִים**), **עָם** people, pl. **עַמִּים**, **חַי** living, pl. **חַיִּים**, **יָשָׁר** chief, prince, pl. **יָשָׁרִים** (for **יָשָׁרִים**).

Ad II. Polysyllabic nouns with final Kamets or Patach: as מִשְׁפָּט judgment, כּוֹכַב star. Several nouns double the last radical: a) אוֹפֵן; אוֹרָמִים vestibule, porch, אֶרֶב a wheel, מְחֹשֶׁךְ; אוֹפְנִים darkness, dark place, אֶתֶן; מְחֹשִׁים gift, אֶרֶנִּים; שְׁאֵן adj. quiet, subst. wantonness, pride, שְׁאֵנִים; שׁוֹשָׁן a lily, שׁוֹשְׁנִים. b) מוֹרֵג threshing-sledge, גִּלְגָּל; מוֹרְגִים wheel, גִּלְגָּלִים.

Ad III. Monosyllabic nouns with mutable Tsere. Chirek in שֶׁמֶךְ is the helping vowel. Other nouns of this kind, drop the Tsere only in the construct state plural, hence also with the grave plur. suffixes: as עֵץ tree, עֵצִי, עֵצֶךְ, עֵצֶם back, גֹּי, גֵּי, גֵּיךְ, גֵּיךְם knowledge, דַּע companion, friend, דַּעֲךָ, דַּעֲךְם.

Ad IV. 1) Several nouns of this class in the const. st. have final Patach: as מִסְפָּר lamentation, מִסְפָּד; מִזְבֵּחַ altar, מִזְבֵּחַ; מְרִבֵּץ couching place, מַעֲשֵׂר tithe. 2) Before the suffixes כֶּה, כֵּם, כֵּן some of these take Seghol: as מַקְלָכֶם your staff; מוֹפְתָכֶם your sign, wonder. 3) Some nouns retain the Tsere in the plural absolute: as יִשְׁלִישׁ

descendant of the third generation, **שְׁלִישִׁים**. 4) Several double the last consonant: as **סִנְסִנִּים** palm-branch, **סִנְסָן**; **כַּרְמֵל** well cultivated plain-orchard, **כַּרְמֵלֵל**.

Ad V. Nouns with Cholem, changing it into Kubbutz before the doubled final radical: as **קָרָרִים** an axe, **קָרָרִים**; **חֲרָטִים** sacred writer, person skilled in hieroglyphics **חֲרָטִים**; **גִּבְנוֹנִים** margin, border, **גִּבְנוֹן**; **כַּרְכָּבִים** hight, summit, **גִּבְנוֹן**. To these also belong the derived nouns in **י**—, which often double the **י**, when the word is lengthened: as **נָכַרִי** a stranger, **נָכַרִיָּה**; **יְהוּדִי** a Jew, **יְהוּדִיִּים** and **יְהוּדִים**.

Ad VI. Participles Kal, Piel and Hithpael, with the exception of **ל"ה**. Observe here that the forms with the suffixes **ך**, **כֵּן**, **כֶּם** are fourfold: 1) **קָטַלְךָ** in Pause **קָטַלְךָ**. 2) With Ayin guttural **אֶהְבֶּךָ**. 3) With Lamed guttural **שִׁלַּחְךָ**. 4) **אֵיבֶכָּה** (on account of the **י**).

Ad VII. Participles and other derivatives from verbs **ל"ה**, which terminate in **ה**—: as **רָאָה** seer, **קָצָה** end, change **ה**— in **ה**— in the const. state and drop **ה**— entirely before any of the affirmatives: as **רָאָה**: const. state **רָאָה**, with suff. **רָאִי** plur. **רָאִים**, with local **ה**—: as **מָטָה** downwards, from **מָטָה** upwards, from **מָעֵלָה**.

In a few instances the original termination **י**— (§ 13, 7. a.) is restored. Thus with suff. **מִכְסִּיךָ** (*sing.*) thy covering (as from **מִכְסִּי**); **מִקְנִיךָ** (*sing.*) Is. 30, 23, **מִרְאִיךָ** (*sing.*) (erroneously taken for the plural). Ca. 2, 14. **עֵשְׂיוֹ** his Creator Ps. 149, 2.

EXERCISE 102.

לֹא עֲזַבְתָּ דֹרֶשֶׁיךָ יְהוָה: כֹּה־אָמַר יְהוָה עֲשֵׂה בְרָאךָ יַעֲקֹב וַיִּצְרֶה יִשְׂרָאֵל אֶל־תִּירָא כִּי גִאֲלִיתִּיךָ קָרָאתִי בִשְׁמֶךָ לִי־אֶתָּה: יְהוָה לִי בַעֲזָרִי וְאֲנִי אֶרְאֶה¹ בִּשְׁנֵאִי: מַלְכוּתֶךָ² מַלְכוּת כָּל־עוֹלָמִים: אֶל־יָבִשׁוּ בִי קוֹנֶיךָ³ אֲדֹנֵי יְהוָה⁴ צָבָאוֹת אֶל־יִבְלָמוּ⁵ בִּי

מִבְקִשְׁךָ אֱלֹהֵי יִשְׂרָאֵל: אֲנִי יְהוָה מִקְדָּשְׁכֶם אָמַר יְהוָה: מִשְׁפָּט
 אָמַת שָׁפְטוּ וְחָסְדוֹ וְרַחֲמִים⁶ עֲשׂוּ אִישׁ אֶת-אֶחָיו⁷: אֶל-תְּהִי
 בְּתַקְעִי⁸ כָּף בְּעֵרְבִים⁹ מִשְׁאוֹת¹⁰ אִם-אֵין-לָךְ לְשָׁלֵם לְמָה יִקַּח
 מִשְׁכָּבְךָ¹¹ מִתַּחַתֶּיךָ¹²: מִשְׁפָּטֵי-יְהוָה אָמַת: יְהוָה אֶתָּה עֹז
 לִי הִפְכָּת מִסַּפְדִּי¹³ לְמַחֹל¹⁴ לִי פִתַּחַת¹⁵ שָׁקִי¹⁶ וְתִאֲזָרֵנִי¹⁷
 שִׁמְחָה: הוּא חִשְׁבֵי-אָזֶן¹⁸ וּפְעָלִי רָע עַל-מִשְׁכַּבּוֹתָם בְּאוֹר הַבֶּקֶר
 יַעֲשׂוּהָ כִי יִשְׁלָאֵל¹⁹ יָדָם: בְּמוֹתָךְ²⁰ יִמְעַט²¹ מִסַּפֵּר מִקְנֵאֶיךָ²²
 וְיִרְבוּ דוֹבְרֵי שָׁקֶר אַחֲרֶיךָ: לִפְדֹּר²³ אִישׁ בְּיַד יִשְׁבוֹר²⁴ מִמִּשְׁלָה²⁵
 בְּיַד נָבֵל²⁶: קָנָה רַעִים²⁷ יִמְלִטוּךָ מִצָּרָה וְאוֹהֲבִים יַעֲזֹרוּךָ²⁸
 לְמִצּוֹא טוֹב: בְּאַפִּם²⁹ עֲצִים תִּכְבֶּה³⁰ אִשׁ וּבִאֵין²⁹ גִּרְוֹן יִשְׁתַּק
 מָרוֹן:

supply: my desire¹ kingdom² to wait on³ (§ 18. Note)⁴ to be ashamed⁵
 compassion, pity⁶ (§ 97, 4.)⁷ to strike⁸ to become a surety, to pledge⁹ debt¹⁰
 couch, bed¹¹ (§ 75, 7.)¹² lamentation¹³ dance¹⁴ to loosen, untie¹⁵ sackcloth¹⁶
 to gird¹⁷ (§ 85, 1. b.) iniquity¹⁸ in the power of¹⁹ כֹּזֶה with suff.²⁰ (§ 66, 14.)
 to be or become little, few²¹ to envy²² a torch²³ intoxicated, drunk²⁴ do-
 minion, rule²⁵ wicked, foolish²⁶ friend²⁷ to help, assist²⁸ without²⁹ to go out,
 be extinguished³⁰.

EXERCISE 103.

And¹ the scribes² of the king were called at³ that time⁴,
 and it was written according to all that Mordecai com-
 manded to the Jews and to the rulers⁵ of the provinces⁶.
 Receive⁷ my instruction, the fathers' instruction, our in-
 struction. The angel⁹ of the Lord encampeth⁸ round about
 the just and delivereth¹⁰ them. And¹ the Philistines
 gathered¹¹ their camps together¹¹ to fight¹² with¹³ Israel.
 The Lord thy God walketh¹⁴ in the midst of thy camp,
 to deliver¹⁵ thee and to give up¹⁶ thine enemies¹⁷ before
 thee; therefore¹ shall¹⁸ thy camp be¹⁸ holy¹⁹. And¹ Jethro²⁰,
 the priest of Midian²¹, Moses' father-in-law²², heard (of) all
 that God had done for²³ Moses, and for Israel, his people,
 and he said: I, thy father-in-law, am come²⁴ to thee.
 Blessed²⁵ (be) the Lord, my strength²⁶, which teacheth²⁷
 my hands to war²⁸. My refuge²⁹, my deliverer³⁰ and (He)

in whom³¹ I trust³²; who subdueth³³ my people under me³⁴. The Lord is thy keeper³⁵: the Lord is thy shade³⁶. The Lord upholdeth³⁷ all that fall³⁸. My son meddle³⁹ not with rebels⁴⁰. Whoso mocketh⁴¹ the poor reproacheth⁴² his Maker⁴³. He that trusteth⁴⁴ in his (own) heart⁴⁵ is a fool. Deceit (is) in the heart of them that imagine⁴⁶ evil: but to the counselors⁴⁷ of peace (is) joy.

9 מִלְאָךְ 8 part. חָזָה לְקַח 7 מְרִינָה 6 שָׂר 5 4 fem. יָעַת 3 כִּפֶּר 2 1 Conv. ו
17 חָלַץ 10 Pi. קָבַץ 11 לָחַם 12 Ni. ב 13 הֵלךְ 14 Hit. part. נָצַל 15 Hi. נָתַן 16 אֵיב 17
26 חָדָה 18 קָרוֹשׁ 19 יָתֵרוֹ 20 מְרִין 21 חֲתָן 22 ל 23 part. בָּרַךְ 24 part. Kal. צִוֶּר 25
31 לֹמֵר 27 Pi. part (§ 96, 8) קָרַב 28 מְשַׁנֵּב 29 (doubles the last cons.) פָּלַט 30 Pi. part. בּוֹ 31
(doubles the last) חָסָה 32 pret. רָרָר 33 part. (§ 96, 8) תַּחֲתִי 34 (§ 75, 7) שָׁמַר 35 part. צָל 36
41 with ל, part. קָמַךְ 37 part. (§ 96, 8) עָרַב 38 Hit. שָׁנָה 40 לָעַג 41 with ל, part. חָרַף 42 Pi. pret. עָשָׂה 43 part. בָּטַח 44 with ב, part. לָב 45 [doubles the last cons.]
47 part. יָעִין 46 part. חָרַשׁ

§ 64. THIRD DECLENSION.

1. This declension comprises all nouns with an immutable vowel in the final syllable and mutable Kamets or Tsere in the penult: as גָּדוֹל great; אֱמֻנָה faithfulness, truth; זְכוֹרֹן remembrance.

2. The Kamets or Tsere of the penult is dropped in the const. state and invariably when the word is lengthened. In forms like זְכוֹרֹן, Dagesh of the middle radical is likewise dropped: as זִכְרוֹן. Words as פְּרוֹזֹן ruler, leader, with suff. פְּרוֹזֹנוֹ (Chirek helping vowel); רָעֵבֹן famine, with suff. רָעֵבֹן, for רָעֵבֹן (§ 14, Rising I. b. B.).

3. Some nouns of the form זְכוֹרֹן, when inflected, take Seghol instead of Chirek. Thus חֲזִיוֹן vision, const. state חֲזִיוֹן, plur. חֲזִיוֹנוֹת; עֲשָׂרוֹן a tenth part (dry measure), plur. עֲשָׂרוֹנִים.

4. A few nouns of this class retain the Kamets: as שְׁלִישׁ a measure, (prob. the third part of an Ephah), and a peculiar class of soldiers. מְעוֹי refuge, fortress מְעוֹי; מִגְן shield מִגְנִי; שָׁבֻעַ week Pl. שָׁבָעִים and שָׁבָעוֹת, const. st. שָׁבָעוֹת.

5. In this class are comprehended several nouns, which double the last radical: as עָרוֹם naked, עֶרְמִים; חָרוֹל nettle, חֲרָלִים.

6. In several nouns of the form מְקוֹם place, especially those derived from verbs ע"ו, ו is changed into ו: as מְנוּם flight, with suff. מְנוּסִי; מְנוּחַ rest, pl. מְנוּחִים; מְעוֹן habitation, pl. מְעוּנִים; מְגוּר fear, pl. מְגוּרִים; מְצוּר fortress, with suff. מְצוּרָה; מְתוּק sweetness, pl. מְתוּקִים.

EXERCISE 104.

יְהוָה זָקָן¹ בְּפָנָיו²: נָצַר לְשׁוֹנָה מְדַבֵּר מִרְמָה: לֵב חָכָם
 לִימִינוּ וְלֵב בָּסִיל לְשִׁמְאָלוֹ: קָרוֹשׁ קָרוֹשׁ קָרוֹשׁ יְהוָה צְבָאוֹת
 מֵלֵא³ כָּל־הָאָרֶץ בְּבוֹדוֹ⁴: לַצִּדִּיק זָכוֹן⁵ עוֹלָם⁶: בָּא זָרוֹן⁷ וַיֵּבֵא
 קָלוֹן⁸ וְאֵת⁹ צְנוּעִים¹⁰ חֲכָמָה: אָהָבוּ אֶת־יְהוָה כָּל־חַסִּידָיו
 אֱמוּנִים¹¹ נָצַר יְהוָה: אֶבֶן¹² שְׁלֵמָה¹³ רָצוֹן¹⁴ יְהוָה: הִיתָה
 לְמֹשֶׁל¹⁵ בְּיִשְׂרָאֵל הַגֹּם שְׂאוֹל בְּנִבְיָאִים: כְּבוֹד אֱלֹהִים הִסְתַּר¹⁶
 דָּבָר וּכְבוֹד מַלְכִים חָקָר¹⁷ דָּבָר: כְּצַפּוֹר נִדְרָת¹⁸ מִן־קִנְיָה¹⁹ בֶּן
 אִישׁ נִדָּר מִמְּקוֹמוֹ: יְהוָה אֲרִנֵּנוּ מֶה־אֲדִיר²⁰ שִׁמְךָ בְּכָל־הָאָרֶץ:
 אִין מְלָה²¹ בְּלִשׁוֹנִי הֵן²² יְהוָה יִדְעַת כְּלָה: אֶל־תִּגְעוּ²³ בְּמִשְׁחִי²⁴
 וּלְנִבְיֵאִי אֶל־תִּרְעוּ: בִּישִׁישִׁים²⁵ חֲכָמָה: לִשׁוֹן חֲכָמִים מִרְפָּא²⁶:
 רִשֵּׁעַ בְּחָלוֹם²⁷ יַעֲוֶה²⁸ וְלֹא יִמְצְאוּהוּ²⁹ וַיִּדָּר³⁰ בְּחַזְיוֹן³¹ לִילָה:
 קָרוֹשִׁים תִּהְיוּ בִּי קָרוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם: יְהוָה יִסְר־אֶרֶץ
 עַל־מְכוּנֶיהָ³² בְּלִתְמוֹט עוֹלָם וָעֶד³³: לֹא הִכִּילִי³⁴ אֶדְרוֹן הָעֶשֶׂר³⁵
 אֲבָל³⁶ הָעֶשֶׂר אֶדְרוֹן הִכִּילִי:

to raise¹ to bend, bow down² the fullness of³ glory, majesty⁴ (supply: is = His majesty fills the whole earth) remembrance⁵ (§ 83, 6)⁶ wantonness⁷ ignominy⁸ with⁹ lowly¹⁰ faithful¹¹ weight¹² perfect¹³ delight, acceptance¹⁴ proverb¹⁵ to conceal¹⁶ to search out¹⁷ to wander¹⁸ nest¹⁹ mighty²⁰ word²¹ behold²² to touch²³ the anointed (applied to priests, kings,)²⁴ old, aged man²⁵ healing²⁶ a dream²⁷ to fly away, vanish²⁸ (§ 76, 2. c.)²⁹ Hi. to chase away³⁰ vision³¹ foundation, basis³² עַד perpetuity, eternity, עוֹלָם = eternity and eternity = forever and ever³³, avaricious, hard-hearted³⁴ riches³⁵ but³⁶.

EXERCISE 105.

Our Redeemer¹, the Lord of Hosts (is) His name, the Holy One of Israel. The multitude² of all the nations³ that fight⁴ against⁵ Israel and that distress⁶ them shall be as a dream of a night vision⁷ (of the vision of night). The upright⁸ shall inherit⁹ (what is) good. A son¹⁰ honoreth¹¹ (his) father, and a servant his master¹²: if then¹³ I (be) a father, where¹⁴ (is) mine honor¹⁵? and if I (be) a master¹⁶, where is my fear¹⁷? saith the Lord of Hosts unto you, O¹⁸ priests, that despise¹⁹ my name. As²⁰ a dew²¹ upon the grass (is) the favor²² of a king. God stilleth²³ the noise²⁴ of the seas²⁵, the noise of their waves²⁶ and the tumult²⁷ of the people²⁸. The Lord reigneth²⁹, clouds³⁰ and darkness³¹ (are) round about Him³²: righteousness and judgment (are) the habitation³³ of His throne³⁴. He that walketh³⁵ uprightly³⁶ and worketh³⁷ righteousness³⁸, and speaketh³⁹ truth in his heart⁴⁰. He (that) backbiteth⁴¹ not with⁴² his tongue, nor doeth evil to his fellow⁴³, nor taketh up⁴⁵ a reproach⁴⁴ against his neighbor⁴⁶; He that doeth⁴⁷ these (things) shall never⁴⁹ totter⁴⁸. God stands⁵⁰ at⁵¹ the right hand of the poor.

גֵּאֵל 1 הָמוֹן 2 גִּוִּי 3 צָבָא 4 part. (§ 96, 8) יַעַל 5 צִיָּק, ל 6 Hi. part. with חֲזוֹן 7 תָּמִים 8
נָחַל 9 בֵּן 10 fut. (§ 101, I. c.) אָרוֹן 12 וְאִם 13 אֵיחָה 14 כָּבוֹד 15 אֲרוֹנִים 16 (§ 82, 4 b.)
מִוֶּרָא 17 (§ 80, 5) בָּהָה 18 part. 19 כּוֹחַ 20 טַל 21 רְצוֹן 22 שִׁבְחָה 23 Hi. part. שְׁאוֹן 24
יָם 25 (doubles the last cons.) גַּל 26 (doubles the last cons.) הָמוֹן 27 לְאִם plur., doubles
29 pret. Pause! מִלֶּךְ 28 [strong shortening of the vowel § 14, II. Shortening c)] the last cons. —
עֶרְפֵּל 30 sing. קָבִיב 31 with plur. suff. מְכוֹן 32 כִּסְאוֹ 33 תָּמִים 34 part. Kal 35
פָּעַל 37 part. צִדֵּק 38 דָּבָר 39 part. Kal. לִבְבִּי 40 רָגַל 41 pret. עָל 42 רַע 43 חֲרָפָה 44
נִשָּׂא 45 pret. קָרוֹב 46 part. in const. state מוֹט 47 Ni. fut. לְעוֹלָם 48 ל 49 fut. 50 51.

§ 65. FOURTH DECLENSION.

1. To this belong nouns of two syllables either with mutable Kamets in both, or with Kamets in the second and Tsere in the first, or with Kamets in the first and Tsere in the last: as דְּבָר word, לֵב heart, זֶקֶן old.

2. Vowel changes in this declension;

a. Kamets or Tsere in the first syllable always drop: זָקֵנִי, לִבִּי, דְּבָרִי.

b. Kamets and Tsere in the last syllable, are changed in the const. state sing. and before the suffixes כֶּם, כֵּן in sing. into Patach: as דְּבָר, זֶקֶן, לֵב, דְּבָרְכֶם, זִקְנֶכֶם, לִבֶּכֶם.

c. In the plural and before the light suffixes sing. and pl. final Kamets and Tsere are retained: as זִקְנִים, דְּבָרִים, לִבָּבוֹת, זָקֵנִי, דְּבָרִי.

d. In the const. state plur. and before the grave suffixes plur. final Kamets and Tsere drop: as זִקְנֵיכֶם, דְּבָרֵי; but זֵנוּי, שְׁעָרֵי, חֻכְמֵי, the helping vowel is Patach on account of the guttural.

3 In כָּנָף wing, זָנָב tail, צִלַּע rib, the helping vowel in the plural is Patach instead of Chirek: as כְּנָפַי, זִנְבוֹת, צִלְעוֹת.

4. In a few nouns of the form קָטַל and קָטַל, the Segholate form (§ 66.) is used in the const. st. and before suffixes: as עֵשֶׂן smoke, const. state עֵשֶׂן and עֵשֶׂן; עֵנָף branch, with suff. עֵנָפְכֶם; צִלַּע rib, const. st. צִלַּע and צִלַּע, with suffixes צִלְעֵי.

5. Some nouns of the form קָטַל take the Segholate form in the const. st. e. g. כֹּתֵף shoulder, const. st. כֹּתֵף; גֵּדֵר wall, const. st. גֵּדֵר; יֵרֵךְ hip, const. st. יֵרֵךְ; גֵּזֵל robbery, const. st. גֵּזֵל; אֶרֶךְ long, const. st. אֶרֶךְ; כָּבֵד heavy, once const. st. כָּבֵד; עָרַל uncircumcised, const. st. עָרַל and עָרַל.

6. Some nouns of the form קָטַל retain Tsere in the plur. const. st. e. g. יָשֵׁן sleeping, const. יָשֵׁן; אָבֵל mourning, const. יָשֵׁן; שְׂמֵחַ joyful, const. יָשֵׁן (but also שְׂכַח forgetful, const. יָשֵׁן); חִפְצֵי delighting, const. יָשֵׁן.

EXERCISE 106.

ראש¹ דְּבָרְךָ יְהוָה אֱמֶת: יְהוָה נָתַן לָחֶם לָרְעִים: זָרַח²

בַּחֹשֶׁךְ אֹר לַיִּשְׂרָאֵל: יְהוָה מִהֲלַךְ עַל-כְּנָפָי³ רוּחַ: בָּרָקִים⁴

לִמְטֵר עָשָׂה: חַיִּי בְּשָׂרִים⁵ לֵב מְרַפָּא⁶: הִבְסִיל חֶבֶק⁷ אֶת־יָדָיו
 וְאָכַל אֶת־בְּשָׂרוֹ: סוּד⁸ יִהְיֶה לִירְאוֹ: אַרְבָּעָה⁹ הֵם קִטְנֵי¹⁰-
 אָרֶץ וְהָמָּה חֲכָמִים מְחַכְּמִים¹¹ הַנְּמָלִים עִם לֹא עֹז¹² וַיְבִינוּ¹³
 בְּקִיץ לַחֲמָם: שְׂפָנִים¹⁴ עִם לֹא־עֲצוּם וַיִּשְׁמְּוּ בַּסֶּלַע¹⁵ בֵּיתָם:
 מֶלֶךְ אֵין לְאַרְבָּה¹⁶ וַיֵּצֵא חֲצִץ¹⁷ כָּלֹו: שְׂמָמִית¹⁸ בִּידֵים תִּתְּפֹשׁ¹⁹
 וְהִיא בְּהִיכְלִי מֶלֶךְ: הָרָר²⁰ זִקְנִים שִׁיבָה: הִלֵּךְ אֶת־חֲכָמִים
 יַחְבָּם: יִהְיֶה יֹשֵׁב עַל־חוּג²¹ הָאָרֶץ וַיִּשְׁבִּיָּה לֹו בַּחֲנָבִים²²:
 תַּמִּימִים²³ יִשְׁכְּנוּ יַחַד²⁴ וַיִּתְּעַנְּגוּ עַל רוֹב שְׁלוֹם וּבְנֵי בְלִיעַל²⁵
 יִתְּפָּרוּ אֵין שְׁלוֹם לְרָשָׁעִים: בָּקְהוּ²⁶ מִשְׁחָקִים²⁷ שְׂחָק²⁸ וּבְסוּד²⁹
 בּוֹכִים בְּכָה:

the summit¹ to break forth² wing³ lightning⁴ flesh, body⁵ quietness, soft-
 ness⁶ to fold⁷ counsel⁸ four⁹ little¹⁰ (§ 83, 7.) Pual: to be made wise, hence:
 exceeding wise¹¹ strong¹² to prepare¹³ the coney¹⁴ rock¹⁵ locust (§ 82, 1.)¹⁶
 division¹⁷ (by bands) a spider¹⁸ to catch¹⁹ (§ 76, 2. d.) ornament²⁰ circle²¹
 locust (a peculiar species, small and edible)²² upright one²³ conjointly²⁴
 worthlessness, lowness²⁵ (§ 89, 4.) an assembly²⁶ to rejoice, to play, dance
 (Pi.)²⁷ to laugh, rejoice, dance²⁸ a circle, an assembly²⁹.

EXERCISE 107.

The Word of our God shall stand¹ forever. And² the
 Lord had rained down³ manna⁴ upon the Israelites to eat,
 and had given them (of) the corn⁵ of heaven. The Lord
 is far from the wicked. Two⁶ (things) have I required⁷
 of Thee⁸, deny⁹ me¹⁰ (them) not before¹¹ I die¹²! Remove
 far¹⁵ from me vanity¹³ and lies (transl. the word of lie)¹⁴:
 give me not poverty¹⁶ nor¹⁷ riches¹⁸. Lest I be full¹⁹,
 and deny (Thee)²⁰, and say, Who is the Lord? or lest I
 be poor²¹, and steal²², and take²³ the name of my God (in
 vain). Fear the Lord, (ye) his saints²⁴: for there is no²⁵
 want²⁶ to them that fear²⁷ Him. If ye hearken²⁸ to
 these judgments and keep²⁹ and do²⁹ them, the Lord thy
 God shall keep²⁹ unto thee His covenant. And He will
 love²⁹ thee and bless²⁹ thee and multiply²⁹ thee: he will
 bless²⁹ thy corn, thy wine³⁰, thine oil³¹, thy flocks³² and
 thy herds³³. Speak ye to³⁴ the heart of Jerusalem, and

call unto³⁵ her, that her warfare³⁶ is accomplished³⁷, that her iniquity³⁹ is pardoned³⁸, for she hath received⁴⁰ of the hand of the Lord, double⁴¹ for⁴² all her sins⁴³.

transl. from קים 1 ו. 2 C. 3 Hi. מטר 3 כן 4 דגן 5 שמים 6 שאל 7 מאתך 8 מנע 9
 10 me 11 בטרם 12 fut. שוא 13 קוב 14 רחוק 15 Hi. ראש 16 ו 17 עשר 18 שבע 19 fut.
 20 Pi. pret. כחש 21 Ni. fut. ירש 22 pret. תפש 23 pret. קרש 24 there is no: אין 25
 26 מחסור ירא 27 to his fearers שמע 28 with acc. ו 29 pret. with C. תירוש 30 יצהר 31
 32 (§ 82, 1.) בקר 33 (§ 82, 1.) על 34 אל 35 with pl. suff. צבא 36 here fem. מלא 37 רצה 38 Ni. pret. עון 39 (gen. masc., here fem.) לקח 40 בפלים 41
 42 חטאתיה 43.

§ 66. FIFTH DECLENSION.

1. In this are embraced the large class of nouns called *Segholates*, which had originally three consonants, with but one vowel, following the first one. In order to make them dissyllabic, a helping vowel has been added, regularly Seghol, hence the term: *Segholate forms*. The original vowel was: short a, i, or o (ֿ, ֿ, ֿ): as מֶלֶךְ, קֶדֶשׁ, סֶפֶר. By the addition of the helping Seghol under the second consonant, the short vowel being now in an open syllable is lengthened. The Chirek becomes Tsere, the Kamets-Chatuph, Cholem, the Patach, however, irregularly changes into Seghol, in pause only does it lengthen regularly into Kamets; thus the original מֶלֶךְ, קֶדֶשׁ, סֶפֶר become מֶלֶךְ, קֶדֶשׁ, סֶפֶר, in pause מֶלֶךְ, קֶדֶשׁ, סֶפֶר.

2. The second vowel being only a helping vowel, all words of this declension are Milel.

3. On the lengthening of the word the original form is resumed: as קֶדֶשׁ, סֶפֶר, מֶלֶךְ.

NOTE I. Hence He local (§ 19, 6.) appended to a Segholate, requires the original form: as אֶרֶץ to the land (אֶרֶץ, orig.

אֶרֶץ; בֵּיתָהּ to the house (בֵּית, orig. בֵּית). When the original vowel in the segholate form is o, הֶ is accented: as אֶהְלֶה, צֶעֳרָה.

4. In the const. state sing. the forms קָדַשׁ, סִפָּר, מָלַךְ remain unaltered.

NOTE II. זֶרַע seed, חָדָר an apartment, room, סָחַר gain, profit, נִטְע plantation, plant, הֶבֶל a breath, a vain thing, in const. st.: הֶבֶל, נִטְע, סָחַר, חָדָר, זֶרַע.

5. A kindred form of this class, embraces all those words of three consonants with but one vowel after the *second* one: as דְּבַשׁ honey; גָּבַר and גִּבּוֹר man; שֵׁכֶם shoulder; לִשְׁרֹ moisture; דִּיּוֹ ink; אָנַם marsh, marshy place, and the infinitives of Kal, of the form קָטַל, קִטֹּל. They agree with the Segholates in inflection: as דְּבַשִּׁי, קִטְלִי, שְׁכָמִי.

6. From this form (5. vowel under the second consonant) are taken the plural absolute and the plural forms with light suffixes: as מַלְכִּים, סִפָּרִים, קָדַשִׁים, מַלְכֵי, סִפָּרֵי, קָדַשֵׁי.

7. From the regular (מֶלֶךְ etc.) are formed the plural construct state and the plural with grave suffixes: as מַלְכֵי, קָדַשֵׁי, סִפָּרֵי, מַלְכֵיהֶם, קָדַשֵׁיהֶם, סִפָּרֵיהֶם.

NOTE III. When the final radical is one of the בּגדכפת, the aspirated pronunciation of the plural absolute is retained in the const. st. and before the grave suffixes; as מַלְכֵי, מַלְכֵיהֶם, but in sing. מַלְכֶּךָ, מַלְכָּהּ.

8. In the form of two Seghols, as מֶלֶךְ, the first generally stands for the original Patach (מֶלֶךְ). But a considerable number had Chirek originally: as בֶּגֶד garment, בְּטַח trust, confidence, בֶּרֶךְ knee, גֶּשֶׁם rain, זֶכֶר remembrance etc., with suffixes: בֶּגְדִי, זֶכְרִי, בֶּרְכִי.

9. In the forms with two Seghols (מֶלֶךְ) and Tsere with Seghol (סִפָּר), some (most of which are Pe gutt.) have Seghol as the original short vowel: as אָבֶר pinion, with

suff. אָבְרוּ fat, חֶלֶק part, חֶפֶץ delight, עֵגֶל calf, עֵזֶר help, עֵרָה valuation, נֶגֶד before, over against, (בְּנֶגְדוֹ Gen. 2, 18, 20. as over against him, i. e. the counterpart of him), עֶשֶׂר ten etc.

10. When the third radical is a guttural, the helping vowel under the second radical is Patach: as זֶרַע seed, יִשְׁעֵי salvation, אֶרֶח way. When the second radical is a guttural, both vowels of the forms קָטַל and קֵטַל are Patach: as נַעַר boy, lad, יַעַר wood, forest.

12. The form קָטַל has in a few instances Kubbutz in the inflection before suffixes: as סִכְכָּה thickset, גִּדְּלוּ; סִכְכוּ גִדְּלוּ greatness, גִּדְּלוּ (also גִּדְּלוּ); קִמְצוּ קִמְצוּ handful, קִמְצוּ.

12. The form קָטַל with middle letter guttural takes Kamets before the suffixes כֶּם, כֵּן, כִּי: as אֶהְיֶה thy tent, פַּעֲלֶה thy deed, work (Inf. with suff. § 45).

13. The form קָטַל vocalizes the plural absolute:

- 1) פְּעָלִים actions, בְּפָרִים cypress-flowers, רִמָּחִים spears.
- 2) with Pe gutt.: עֶפְרַיִם gazelles, אֶרְחוֹת ways, but also without guttural: הַקִּדְּשִׁים (thus always with the article).
- 3) The two nouns שֹׁרֵשׁ root, and קִדְּשׁ holiness, have שְׂרָשִׁים and קִדְּשִׁים. The noun אֹהֶל tent, has pl. אֹהֳלִים, whence אֹהֳלָיו, אֹהֳלֶיהָ, but also אֹהֳלֵיכֶם, אֶרֶח way, makes אֶרְחֹתָיו, אֶרְחֹתָם.

14. With ע"י and ע"י the segholate form is only distinguishable in the sing. absolute. With ו the form קָטַל lengthens the Patach before ו into Kamets: as מוֹת death, before י the Patach remains unchanged: as זֵית olive. In all the other forms the ו and י lose their consonantal power and are contracted with the preceding vowel into a diphthong: a + ו = ו; a + י = י (§ 12, 7. b. 2.); hence מוֹת, זֵית; אָוֶן adversity, with suff. אוֹנִי; תוֹךְ midst, const. תוֹךְ, with suff. תוֹכִי; בֵּית house, const. בֵּית, with suff. בֵּיתִי.

15. I. The Segholates of the verb ל"ה exhibit the

three original forms as follows: פֶּרִי fruit, (פָּרִי), half, (חֲצִי), sickness, חָלִי; hence פָּרִי in pause, suff. חֲצִי, suff. חָלִי in pause, suff. חֲצִי, suff. חָלִי.

II. From such nouns of ל"ה, the third radical of which was originally ו, arise שָׁחוּ, from שָׁחַ, תָּהוּ, from בָּהוּ, תָּהוּ (§ 12, 7, b. 3.)

EXERCISE 108.

אֲרַח¹ צַדִּיקִים בְּאֹר נֹהָ²: כָּל־דֶּרֶכ־אִישׁ וְזֶה³ בְּעֵינָיו וְהִכֵּן⁴
רוּחוֹת יְהוָה: יְהוָה עֲזָרְנוּ וּמִגִּנּוּ⁵: וְהָיָה הַצִּדִּיק בְּעֵץ שָׁתוּל⁶
עַל־פְּלָגִי⁷ מִיָּם אֲשֶׁר פָּרִיו⁸ יִתֵּן בְּעֵתוֹ וְעִלָּהוּ לֹא־יָבוּל⁹: בְּאֲזִנִּי
כֶּסֶל אֶל־תִּדְבֹּר בִּי־בֹו לְשֹׁכֵל¹⁰ מִלֶּךְ: חָלְלוּ אֵל בְּקָדְשׁוֹ
הַלְלוּהוּ כְּרֹב גְּדֻלּוֹ¹¹: יְהוָה נָתַן לְכֹל אֶת־אֲכָלָם¹²: רֵאִיתִי
עֲבָדִים עַל־סוּסִים וְשָׂרִים הֹלְכִים בְּעֲבָדִים עַל־הָאָרֶץ: לֹא יִמְלֹט
רֶשַׁע¹³ אֶת־בְּעָלָיו¹⁴: עַל־כֶּרֶם אִישׁ עֲצַל עֲבָרְתִּי וְהֵנָּה גִּדְרִי¹⁵
אֲבָנִיו¹⁶ נִהְרָסָה¹⁷: בִּבְקָר זֶרַע אֶת־זֶרְעָה: גְּדֻלִּים מַעֲשֵׂי יְהוָה
הוֹדִר וְהָדָר פָּעִלוּ¹⁸: זִבְחִי¹⁹ אֱלֹהִים רוּחַ נִשְׁבְּרָה: גִּבֹּר מַחְלִיק²¹
עַל־דַּעְהוּ רֶשֶׁת פּוֹרֵשׁ²² עַל־פְּעָמָיו²³: חוֹשֶׁךְ שִׁבְטוֹ שׁוּנָא בְּנוֹ
וְאִהְבּוּ שָׁחַרוּ²⁴ מוֹסֵר: שׁוֹמֵר נַפְשׁוֹ נוֹצֵר דֶּרֶכוֹ: לֵב אָדָם
יִחְשֹׁב²⁵ דֶּרֶכוֹ וְיִהְיֶה יָכִין²⁶ צִעְרוֹ²⁷: לֹא תָבוּז לְעֵנִי²⁸ בְּעֵינָיו²⁹:
הָרֹשׁ יִכְבֵּד בְּחֻמָּתוֹ³⁰ וְהַעֲשִׂיר בְּעָשָׂרוֹ: בֵּין רָשָׁעִים לֹא תִשָּׁב
וּבְחָבֵל³¹ מְלוֹצְצִים³² אֵטֶם אֲזִנֶּיהָ: אֵל תִּירָא מוֹת בִּי זֶה חֻלְקָה:
כִּשְׁמֵשׁ מֵאִיר לְכֹל בֶּן רַחֲמֵי יְהוָה עַל כָּל מַעֲשָׂיו גְּדֻלּוֹ יַעֲדוּ³³
הַשָּׁמַיִם וְחִסְדּוֹ מְלֹאָה הָאָרֶץ: עֲזָה כִּמּוֹת אֲהַבָּה קִשְׁיָה³⁴ כִּשְׁאוּל
קִנְיָה רֶשֶׁפִּיהָ³⁵ רֶשֶׁפִּי אֵשׁ שְׁלֵהֲבִתֶּיהָ³⁶: אִם־יִתֵּן אִישׁ אֶת־
כָּל־הוֹן בֵּיתוֹ בְּאַהֲבָה בּוֹז יָבוּזוּ לוֹ:

the path¹ brightness, splendor² pure³ to weigh⁴ shield⁵ to plant⁶ rill⁷
fruit⁸ to wither⁹ intelligence¹⁰ greatness¹¹ food¹² wickedness¹³ possessor,
person given or addicted to a thing¹⁴ the wall¹⁵ stone¹⁶ to break, pull
down¹⁷ (§ 93, 7.) magnificence¹⁸ the deed¹⁹ sacrifice (§ 83, 4.)²⁰ to flatter²¹

to spread²² step, footstep²³ to seek early, diligently²⁴ (§ 93, 3. = seeks early it, the correction) to devise²⁵ to direct, prepare²⁶ step²⁷ poor, afflicted²⁸ fr. יָצַר, affliction, misery²⁹ wisdom³⁰ company³¹ scorner, scoffer³² to testify, bear witness³³ hard, vehement³⁴ flame, burning³⁵ the flame of Jah, i. e. kindled by God³⁶.

EXERCISE 109.

Bless the Lord my soul¹, and my innermost² (bless) His holy³ name. I will lift up⁴ mine eyes to the hills⁵, from whence⁶ cometh my help⁷. My help (cometh) from⁸ the Lord, who made⁹ heaven and earth. He will not suffer¹⁰ thy foot¹² to totter¹¹. The earth is full¹⁴ of the goodness¹³ of the Lord. Say not, I will do so¹⁶ to him as¹⁵ he has done to me: I will render¹⁷ to the man according to his work¹⁸. And¹⁹ Hiram²⁰ sent to Solomon, saying, I have heard what²¹ thou sentest to me for²¹: (and) I²² will do all thy desire²³ concerning²⁴ cedar-trees (trees of cedars)²⁵, and concerning fir²⁶-trees. My servants shall bring²⁷ (them) down²⁷ from Lebanon²⁸ unto²⁹ the sea, and thou³⁰ shalt do my desire in³¹ giving bread for my household (bread of my house). Saul³² and Jonathan³³, lovely³⁴ and pleasant³⁵ in their lives, also³⁶ in their death were not parted³⁷, they were swifter⁴⁰ than³⁸ eagles³⁹, they were stronger⁴² than lions⁴¹. Arise, walk through⁴³ the land in⁴⁴ the length⁴⁵ of it and in the breadth⁴⁶ of it; for I will give it unto thee. My flesh⁴⁸ and my heart⁴⁹ faileth⁴⁷, (but) God (is) the strength⁵⁰ of my heart, and my portion⁵¹ for ever.

5 (with the art. הָהָר; in plur. § 17, 1) הָר 4 נֶשֶׂא 3 (§ 83, 6. b.) 2 plur. קָרַב 1 fem. נֶפֶשׁ
12 (subst. with art.) מוֹשׁ 11 רִגְלִי 10 נָתַן 9 = the maker of (part. עֹשֶׂה) 8 מַעַם 7 עֵזְרִי 6 מֵאֵין
20 חֶסֶד 13 מֵלֵא (§ 85, 2.) 14 בְּאִשֶּׁר 15 בֵּן 16 שׁוּב 17 Hi. פָּעַל 18 ו 19 Conv. חֶרֶם
27 Hi. יָרַר 26 בְּרוֹשׁ 25 אֶרֶץ 24 ב 23 חֶפֶץ 22 (§ 93, Note) אֲנִי 21 (§ 111, 2.)
33 לְבָנוֹן 28 (§ 80, 3.) 29 אֶתָּה 30 [§ 93, Note] ל 31 with inf. שְׂאוֹל 32 יוֹנָתָן
39 אַהֲב 34 Part. Ni. with art. נָעִים 35 with art. ו 36 פָּרַר 37 Ni. 38 § 91, 1. 2.] נֶשֶׁר
46 קָלִל 40 pret. אֲרִי, וֹת, 41 pl. גִּבֹּר [pl. גִּבְרֵי - גִּבֹּרִי] 42 ב 43 ל 44 אֶרֶץ 45 רַחֵב
47 כָּלָה 48 שָׂאָר 49 יָלַב 50 צוּר 51 חֵלֶק.

§ 67. THE FORMATION OF FEMININES.

1. The feminine termination ה־ is appended to the masc. noun, affecting it in the same manner as the light suffixes. I. סוּס, fem. סוּסָה; מוֹצֵא, fem. מוֹצֵאָה; II. Decl.

מוֹקֵד, fem. מוֹקֵדָה; אֶרֶץ, fem. אֶרֶצָה; III. Decl. חוֹה, fem. חוֹהָה; מְקִימָה, חֶכֶם; IV. Decl. זָקֵן, גְּדוּלָה, גְּדוּלָה; זָקָה, V. Decl. מֶלֶךְ, מַלְכָּה; עֶלְמָה, עֶלְמָה; עֵגֶל, עֵגֶלָה; אָכַל, אָכַלָה; צִיד, צִידָה; אָכַל, אָכַלָה.

2. The toneless fem. ending ת־, modifies a) the antepenult like ה־: as גִּרְתָּ wall, from גִּרָּה; b) the penult like the Seghol in מֶלֶךְ, for מֶלֶךְ, viz. by the Seghol of ת־ the preceding vowel, with a few exceptions, becomes like it in sound: Patach and Kamets become Seghol: as פָּחַת, פָּחַתָּה; עֶצְרָה, עֶצְרָתָה; Tsere becomes Seghol: גִּרָּה, גִּרְתָּה; Chirek (י־) becomes Seghol: גִּבִּיר, גִּבְרִית.

When ת־ is appended to the nouns in י־ and ו־ (Derivatives from ל"ה), i-et and u-et are contracted into יִת־ and וִת־ (שְׁבִיתָ, שְׁבִיתָה; שְׁבִי, שְׁבִיָּה).

§ 68. DECLENSION OF FEMININES.

In inflection feminine nouns undergo less change than masculine ones, and are classed as follows:

CLASS I. Nouns with immutable vowels before the feminine termination ה־: as קְטָלָה, גְּדוּלָה; חֻקָּה, statute, law.

CLASS II. Nouns with mutable Kamets or Tsere before the fem. termination ה־: as עֶצְה, counsel; תוֹעֵבָה, abomination; צְדָקָה, righteousness.

CLASS III. Nouns derived from the segholate form of the masculine: as מֶלֶכָה, from מֶלֶךְ; נַעֲרָה, a young woman, from נָעַר; אִמְרָה, word, saying, from אָמַר; חֻקָּה, strength, from חֹזֶק.

CLASS IV. Nouns properly Segholates, terminating in

תִּתְּ (with gutturals תִּתְּ), תִּתְּ: as גִּבְרַת mistress; אִשָּׁת wife: כֹּתֶנֶת coat.

§ 69. FIRST DECLENSION.

In this declension the ending only undergoes changes in the const. st.: תִּתְּ is commuted into תִּתְּ: as חֲקָה const. st. חֲקָת.

Before light suffixes the Patach of תִּתְּ being in an open syllable becomes Kamets: as סוֹכְתִי, but סוֹכְתֶכֶם. The plural סוֹכֹת remains unchanged in all forms.

He local (תִּתְּ) changes the fem. termination תִּתְּ into תִּתְּ: as מִרְתָּה, from מִרָּה n. p. (bitter fountain).

EXERCISE 110.

יְהוָה יֵדַע תַּעֲלָמוֹת¹ לֵב: תַּחֲלֵת² חֲכָמָה יֵרָאֵת יְהוָה: אֲשֶׁר־
תַּמִּימִי³ דֶּרֶךְ הַחַלְכִּים⁴ בְּתוֹרַת יְהוָה: הַשֹּׁמֵשׁ בְּחֶתֶן⁵ יֵצֵא
מִחֻפְתּוֹ⁶ יֵשִׁישׁ⁷ בְּגִבּוֹר לָרוּץ אֲרָח: מִקְצֵה⁸ הַשָּׁמַיִם מוֹצְאוֹ⁹
וּתְקוּפָתוֹ¹⁰ עַל-קְצוֹתָם⁸ וְאֵין נִסְתָּר¹¹ מִחֻפְתּוֹ¹²: אֵךְ¹³ אֶל-
אֱלֹהִים דּוֹמִיָּה¹⁴ נִפְשִׁי מִמֶּנּוּ יִשׁוּעָתִי: אֲשֶׁלֶם תּוֹדוֹת לַיהוָה כִּי
הִצִּיל¹⁵ נִפְשִׁי מִמָּוֶת: הִדְרִיכֵנִי בְּנִתִּיב¹⁶ מִצְוֹתֶיךָ כִּי בּוֹ חֲפָצְתִּי:
שָׁמְעוּ רְחוּקִים¹⁷ אֲשֶׁר עָשִׂיתִי וְדַעוּ קְרוֹבִים¹⁸ גְּבוּרָתִי: נִפְשִׁי
תִּגִּיל בִּיהוָה תִּשְׁיֵשׁ בִּישׁוּעָתוֹ: לִשְׁנֵי תִהְיֶה¹⁹ צִדְקָךְ²⁰ כָּל-הַיּוֹם
תַּחֲלֵתְךָ²¹: שֹׁמֵר פִּי²² וּלְשׁוֹנוֹ שֹׁמֵר מִצְוֹת נִפְשׁוֹ: רַבּוֹת רַעוֹת
צִדִּיק וּמִכְּלֵן יִצְלָנוּ יְהוָה: בִּרְעֻתוֹ יִדְחָה²³ רָשָׁע: לוֹלִי²⁴ תּוֹרָתְךָ
שֶׁשֶׁשְׁעִי²⁵ אִזְ אֲבֹדְתִי בְּעֵנִי: אֱלֹהֵי עוֹלָם יְהוָה אֵין חֶקֶר²⁶
לְתַבּוּנָתוֹ:

secret¹ the beginning² perfect³ (§ 83, 7:) (§ 96, 8.)⁴ bridegroom⁵ bridal-
chamber⁶ to rejoice⁷ the end, extremity⁸ a going out, a rising⁹ circuit¹⁰ to
hide, conceal¹¹ the heat¹² only¹³ silent resignation¹⁴ (i. e. perfectly resigned)
to deliver, rescue¹⁵ path¹⁶ far off, remote¹⁷ near¹⁸ to utter¹⁹ righteousness²⁰
praise²¹ his mouth²² push, thrust down²³ unless²⁴ delight²⁵ searching,
unsearchable²⁶. (§ 108, 1.)*

EXERCISE 111.

My soul, wait³ thou only¹ upon² God; for my hope⁴ (is) from Him. He only (is) my rock⁵ and my salvation⁶: He (is) my defence⁷. I shall not totter⁸. As⁹ the man (is), (so is) his might¹⁰. Thou shatterest the ships¹¹ of Tarshish with¹² an east¹⁴ wind¹³. According to Thy name O God, so (is) Thy praise¹⁵ unto¹⁶ the ends¹⁷ of the earth. The fear¹⁸ of the Lord (is) clean¹⁹, enduring²⁰ forever. My son²¹, walk²² not thou in the way of wicked; refrain²³ thy foot from their path²⁴. And Rechab²⁵ and Baanah²⁶ came into²⁷ the midst²⁸ of the house, and the king lay²⁹ on³⁰ his bed³¹ in his bed³²chamber³³, (in the chamber of h. b.) and they smote him, and slew³⁴ him. Behold, we (were) binding³⁵ sheaves³⁶ in the field, and, lo, my sheaf arose, and also³⁷ stood upright³⁸; and behold, your sheaves surrounded³⁹, and prostrated themselves⁴⁰ to my sheaf. Go and cry⁴¹ unto the gods, which ye have chosen; let them save⁴² you⁴³ in the time⁴⁴ of your distress⁴⁵. And ye have this day scorned⁴⁶ your God, who himself⁴⁷ saved⁴⁸ you out of all your evils⁴⁹ and your troubles⁵⁰.

אָן ל 2 דָּמָם 3 תִּקְוָה 4 צוֹר 5 יְשׁוּעָה 6 מְשׁוֹבֵב 7 [doubles the last cons.] מוֹט 8 Ni.
 9 כִּי נִבְיָה 10 אֲנִיָּה 11 ב 12 רִיחַ 13 קָרִים 14 תְּהִלָּה 15 עַל 16 קִצּוֹ 17 יִרְאָה 18
 19 טְהוֹר 20 עֹמֵד [part.] 21 בֵּן 22 Kal 23 מְנַע 24 נְתִיבָה 25 רֶכֶב 26 בְּעֵנָה 27 עַר
 28 תִּנּוֹן 29 שָׁכַב 30 part. 31 עַל 32 מְטָה 33 חָרָר 34 מִשְׁכָּב 35 מוֹת 36 Hi. 37 אֵלֶם 38 Pi.
 39 אֶלְמָה, [ות — and — ים — plur.] 40 גַּם 41 נָצַב 42 Ni. Pause! 43 סָבַב 44 fut. 45 שָׁחָה, with C. 46 Hith.
 47 יָשַׁע 48 Hi. fut. 49 dative 50 עַרְת 51 צָרָה 52 מָאָס 53 הוֹיָה 54 part. 48
 49 רָעָה 50 צָרָה 51

§ 70. SECOND DECLENSION.

1. The words of this declension drop the Kamets and Tsere in the inflection, excepting in the plural absolute: as שָׁנָה year, שָׁנָה, שָׁנָה, but שָׁנוֹת.

2. When Sh'va precedes the termination ה־ה־ (as in paradigm) a helping vowel is used: as צִדְקָה, for צִדְקָה, from צִדְקָה.

3. In the following words Kamets and Tsere are immutable, hence all these words belong to the first declension: יִבְשָׁה (the feminine of קָטַל § 62, 2.) dry land; חֹשֶׁכָּה (for חֹשִׁיכָה) darkness; בִּקְשָׁה request; נֶאֱצָה reproach; פִּרְשָׁה (for פִּרְשָׁה) exposition; אֶזְכָּרָה memorial; הַצֵּלָה deliverance; הַכֶּרָה a knowing; צָרָה (fr. צָר, Kamets to comp. the Dagesh), evil, (fr. רָעָה); בָּרָה pure, (fr. בָּרַר); גִּרָה rumination, (גר); מֵאֲרָה curse, (ארר); מִגֵּרָה a saw, (fr. גָּר); זָרָה strange, (זָר); בָּמָה high; עֵדָה witness; מְלֵאָה full; טִמְאָה unclean; אֲבֵדָה something lost; גִּזְלָה robbery; אֲפֵלָה darkness; בִּרְכָה pool; גִּנְבָה something stolen; מִרְרָה gall; שִׂרְפָה burning; תֵּאֲנָה fig; מִהֲפָה overthrow; מִגֵּפָה plague etc.

4. Several nouns take in the const. st. and before suff. the Segholate form תִּתְּ or תִּתְּ: as

מַמְלָכָה kingdom,	const. מַמְלֶכֶת,	with suff. מַמְלֶכְתִּי
מִשְׁפָּחָה family,	" מִשְׁפַּחַת,	" מִשְׁפַּחְתִּי
מְלָאכָה work,	" מְלָאכֶת,	" מְלָאכֶתְךָ
מִרְכָּבָה chariot,	" מִרְכַּבַּת,	" מִרְכַּבְתִּי
מִמְשָׁלָה government,	" מִמְשַׁלַּת,	" מִמְשַׁלַּתִּי
מִלְחָמָה war,	" " "	" מִלְחַמְתִּי
תְּפָאֲרָה ornament,	" תְּפָאֶרֶת,	" תְּפָאֶרֶתִּי

בְּהֵמָה cattle, with suff. בְּהֵמָתְךָ; עֲטָרָה crown, const. עֲטָרַת; גִּבִּירָה mistress, const. גִּבְרַת; לֶהָבָה flame, const. לֶהֶבֶת.

EXERCISE 112.

מִתּוֹקָה¹ שְׁנֵת² הָעֶבֶד³: בְּבִרְכַּת יִשְׂרָאֵל תָּרוּם⁴ קָרַת⁵: בְּרֻכּוֹת
לְרֹאשׁ צָדִיק: בְּפֶשַׁע שֹׁפְתִים מוֹקֵשׁ⁶ רָע וַיֵּצֵא מִצָּרָה צָדִיק:
צָדִיק יְהוָה צִדְקוֹת⁷ אָהֵב: כָּל-לִבְבוֹת דִּרְשׁ⁸ יְהוָה וְכָל-יֵצֵר⁹
מִחֲשָׁבוֹת¹⁰ מִבֵּין¹¹: גֵּר יְהוָה נִשְׁמַת¹² אָדָם חֲפֵשׁ¹³ כָּל-חֲדָרֵי¹⁴-
בָּטָן: תּוֹעֵבֶת¹⁵ יְהוָה כָּל-גִּבְיָה¹⁶-לֵב: חֲמַת מֶלֶךְ מְלָאכֵי¹⁷ מוֹת:

בְּרַב־עַם הִדְרֹת¹⁸ מֶלֶךְ וּבְאַפָּס²⁰ לְאִם²¹ מַחְתֶּת²² רִזּוֹן²³ :
 יִדַּע²⁴ צַדִּיק נַפֶּשׁ²⁵ בְּהִמָּתוֹ²⁶ : עֶבֶד אֲדָמָתוֹ²⁷ יִשְׁבַּע²⁸ לֶחֶם :
 יִהְיֶה אֵלֵי בְדוֹר דּוֹרִים²⁹ שְׁנוֹתֶיהָ : לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם
 וְלֹא דְרָכֵיכֶם דְּרָכֵי נָאִם יִהְיֶה : מִכָּל³⁰ מִשְׁמֶר³¹ נִצַּר לְבָבְךָ כִּי
 מִמֶּנּוּ תוֹצֵאוֹת³² חַיִּים : עַד־מָתִי עֲצֹל תִּשְׁכַּב מָתִי תִקּוּם
 מִשְׁנֶתְךָ : מַעַט שְׁנוֹת מַעַט תְּנוּמוֹת³³ מַעַט חֶבֶק³⁴ יָרִים לְשִׁכְבִּי
 וּבֹא כְמֶלֶךְ³⁵ רֹאשׁךָ³⁶ וּמַחֲסֶרְךָ³⁷ כְּאִישׁ מִגֵּן³⁸ : רְבוֹת מַחְשְׁבוֹת
 בְּלִב־אִישׁ וַעֲצַת יִהְיֶה הִיא תִקּוּם³⁹ :

sweet¹ sleep² laborer³ to be exalted⁴ a city⁵ snare, gin⁶ righteous acts⁷
 to search⁸ form, imagination⁹ thought¹⁰ to understand¹¹ the breath, spirit¹²
 to search¹³ chamber, inward part¹⁴ abomination¹⁵ high, proud (§ 83, 7.)¹⁶
 messenger¹⁷ the multitude¹⁸ the honor¹⁹ the want²⁰ people²¹ destruction,
 ruin²² prince²³ to know, regard²⁴ the life²⁵ beast²⁶ ground²⁷ to be satisfied²⁸
 throughout all ages (§ 91, 3. b.)²⁹ above, more than all³⁰ a watching, guard-
 ing³¹ issue, result³² slumber³³ folding³⁴ one that travels³⁵ poverty³⁶ want³⁷
 a man of a shield = armed with a shield³⁸ to stand³⁹.

EXERCISE 113.

The Lord will render¹ to every² man² his righteousness³
 and his faithfulness⁴. The lips⁵ of a fool enter⁶ into⁷ con-
 tention⁸. How⁹ shall we sing¹⁰ the Lord's song¹¹ in a
 strange¹³ land¹² (in the land of a. st. § 83; 6. b.). My
 sighs¹⁵ (are) many¹⁴. And¹⁶ if¹⁶ there be (fut.) in a man
 a sin¹⁷ (deserving) the judgment of death, and he be put¹⁸
 to death¹⁸, and thou hang¹⁹ him on²⁰ a tree; his body²²
 shall not remain²¹ all night²¹ upon the tree, for he that
 is hanged²⁴ is a curse²³ of God, that²⁵ thou defile²⁶ not
 the land, which the Lord thy God giveth thee (for) an
 inheritance²⁷. And he said, Thy brother came with²⁸
 subtlety²⁹ and hath taken³⁰ thy blessing³¹. Whoso stop-
 peth³² his ear at³³ the cry³⁴ of (the) poor, he also shall
 cry³⁵ (himself) but³⁶ shall not be answered. Jealousy³⁷
 (is) the rage³³ of a man³⁹, therefore⁴⁰ he will not spare⁴¹
 in the day of vengeance⁴². The sacrifice of wicked ones
 (is) an abomination to the Lord: but³⁶ the prayer of up-
 right ones (is) His delight⁴³. My righteousness I hold

fast⁴⁴, and will not let it go⁴⁵ all⁴⁶ the while⁴⁶ my breath⁴⁷ (is) in me.

10 Hi. שׁוּב 1 אישׁ 2 צָדִיקָה 3 אֲמוֹנָה 4 שָׁפָה 5 בּוֹא 6 fut. ב 7 רִיב 8 אֵיךְ 9 שׁוּר 10 Hi. שׁוּב
18 Hophal pret. מוֹת 17 חָטָא 16 וְכִי 15 אֲנַחָה 14 pret. רָבַב 13 נָכַר 12 אֲדַמָּה 11 שִׁיר
26 Pi. טָמֵא 25 ו 24 part. pass. 23 קָלְלָה 22 נִבְלָה 21 Hi. לִין 20 עַל 19 pret. תָּלָה
34 זָעָקָה 33 מ 32 part. אָטַם 31 פָּרְכָה 30 Conv. ו, לָקַח 29 מָרָה 28 ב 27 נִתְלָה
43 רָצוֹן 42 נָקַם 41 חָמַל 40 ו 39 גָּבַר 36 חָמָה 37 קִנְאָה 36 ו 35 קָרָא
חֹק, ב, pret. with 44 Hi. רָפָה 45 Hi. כָּל-עוֹד 46 נִשְׁמָה 47.

§ 71. THIRD DECLENSION.

The nouns of this class, having already been changed in form by the addition of the feminine ending, remain unaltered, with the exception of the plural absolute, which is formed like that of the masculine Segholates in —: as מַלְכוֹת queens, from מַלְכָּה, like מַלְכִּים, from מֶלֶךְ king, but const. st. מַלְכוֹת, and so with suffixes מַלְכוֹתֵי.

EXERCISE 114.

יְהוָה צָבָאוֹת בָּחַן צִדִּיק רֹאֵה כְּלִיּוֹת¹ וְלֵב: בְּנֵי אִסְחָכִם לִבָּךְ
יִשְׁמַח לְבִי גַם-אֲנִי²: וְתַעֲלֹזָנָה³ כְּלִיּוֹתֵי בְדַבֵּר שִׁפְתֶיךָ מִיִּשְׁרָיִם⁴:
אֲמָרוֹת⁵ יְהוָה אֲמָרוֹת טְהוֹרוֹת כֶּסֶף צָרוּף בַּעֲלִיל⁶ לְאָרֶץ⁷
מִזְקָן⁸ שְׁבַעֲתַיִם⁹: נַחֵם¹⁰ יְהוָה צִיּוֹן נַחֵם כָּל-חֲרֻבֶּתֶיהָ¹¹ וְיִשְׁשׁ
מִדְּבָרָהּ בַּעֲרֹן¹² וְעֲרֻבֶתֶהָ¹³ בָּנָן יְהוָה: כִּשְׁעָלִים¹⁴ בַּחֲרֻבוֹת
נִבְיֵאֶיךָ יִשְׂרָאֵל הָיוּ: מִי-מִדֵּר¹⁵ בִּשְׁעָלוֹ¹⁶ מִים וְשָׁמַיִם בְּזֶרֶת¹⁷
חֶבֶן¹⁸ וְכָל¹⁹ בִּשְׁלֹשׁ²⁰ עֶפֶר הָאָרֶץ וְיִשְׁקַל²¹ בַּפָּלֶם²² הָרִים
וְגִבְעוֹת²³ בְּמֵאזְנִים: כָּל-אֲרָחוֹת יְהוָה חֹסֶד וְאַמֶּת לְנֹצְרֵי בְרִיתוֹ
וְעֲדָתָיו²⁴: אֲרָחוֹתֶיךָ יְהוָה לְמִדְּנֵי: הָהָרִים יְמוּשׁוּ²⁵ וְהַגְּבְעוֹת
תְּמוּטִינָה וְחֹסְדִי מֵאֲתָךְ לֹא יְמוּשׁ וּבְרִית שְׁלוֹמִי לֹא תִמוּט
נֶאֱמַר-יְהוָה:

reins, kidneys¹ (§ 94, 2),² to exult³ right things⁴ the saying⁵ furnace⁶
(§ 83, 10.)⁷ to refine⁸ seven-fold (§ 92, 4.)⁹ to comfort¹⁰ ruin¹¹ Eden¹² the
plain¹³ a fox¹⁴ to measure¹⁵ the palm of his hand¹⁶ the span¹⁷ to mete out¹⁸
to comprehend¹⁹ a measure (prob. a third part of an Ephah)²⁰ to weigh²¹
the scales²² the hill²³ testimony²⁴ to give way, to depart²⁵.

EXERCISE 115.

The land of Canaan (is) a land of mountains and valleys¹, (and) drinketh⁴ water of² the rain³ of heaven. And the inhabitants of Gibeon⁵ took worn⁷ shoes⁶ upon their feet and worn outer⁸ garments⁸ upon them. My beloved¹⁰ is like⁹ to a gazelle¹¹; behold, he¹² cometh leaping¹³ over¹⁴ the mountains, bounding¹⁵ over the hills¹⁶. Ye, mountains of Israel, ye shall shoot forth¹⁸ your branches¹⁷, and bear²⁰ your fruit¹⁹ for²¹ my people of Israel. For, behold, I²² (am) for²³ you, and²⁴ I will turn²⁵ unto you, and²⁴ the cities²⁶ shall be inhabited²⁷, and the ruins²⁸ shall be built, and²⁴ I will settle²⁹ you after³⁰ your former³¹ state³¹. Thou hast said in thy heart I will go up³³ into³² the heaven; I will sit upon the mount of appointment³⁴, in the two sides³⁵ (the remotest parts) of the north³⁶, yet³⁷ thou shalt be brought down³⁹ to the grave³⁸, to the two sides of the pit. They went up the ascent⁴⁰ to the city and found damsels⁴¹, going out to draw water.

בְּקָעָה 1 ל 2 מְטָר 3 שָׂתָה 4 נִבְעֹזֵן 5 נָעַל 6 fem. בָּלָה 7 fem. בָּלָה 8 שְׂלָמָה 8
 דְּמָה 9 part. דֹּר 10 צָבִי 11 זֶה 12 דָּלַג 13 Pi. עָל 14 קָפַץ 15 Pi. גִּבְעָה 16 עֵנָף 17 sing.
 נָתַן 18 פְּרִי 19 נִשְׂאָה 20 ל 21 אֵל 22 (§ 75, 3.) 23 וְ 24 Conv. פָּנָה 25 עֵרִים 26 יָשַׁב 27 Ni.
 חֲרָפָה 28 יָשַׁב 29 Hi. כ 30 בְּרָמָה 31 plur. 32 (§ 85, 4) 33 מוֹעֵד 34 יִרְפָּה
 35 Dual. c. st. צָפוֹן 36 אֶךְ 37 שְׂאוֹל 38 יָרַד 39 Ho. מַעְלָה 40 c. st. (2 § 83, 4) 41 גַּעְרָה 41.

§ 72. FOURTH DECLENSION.

1. The nouns of this class generally agree with the masculine Segholates. The const. st. sing. remains unchanged, and before suffixes the original short vowel (—, —, —) reappears: as מִשְׁמֶרֶת, with suff. מִשְׁמֶרֶתִי. In the pl. absolute the following is peculiar to nouns of this class, that the vowel preceding the plural termination (which in the masc. Segholates is Kamets: מְלָכִים) drops: as מִשְׁמֶרוֹת; in the form מִשְׁמֶרֶת— a trace of the (o) is preserved in מִשְׁמֶרֶת: as שְׂבָלָה, plur. שְׂבָלִים; בְּתִנּוֹת, plur. בְּתִנּוֹת, const. state שְׂבָלָה, plur. שְׂבָלִים; but גִּלְגָּלָה, pl. גִּלְגָּלוֹת, מַחְלָקָה, pl. מַחְלָקוֹת.

NOTE. There are several nouns of this class in whose plural absolute, Kamets and Tsere appear in the penult: **כְּתָרָה** chapter, pl. **כּוֹתָרוֹת**; **מַאֲכָלָה** knife, pl. **מַאֲכָלוֹת**; **תּוֹכַחַת** reproof, pl. **תּוֹכָחוֹת**; **טָבַעַת** ring, pl. **טָבַעוֹת**; **מְקַלָּעַת** carved work, pl. **מִינִיקוֹת** (as if from **מִינִיקָה**); **מַחְרֶשֶׁת** plowshare, plur. **עֶשְׁתָּרוֹת** Astarte, plur. **בְּצָרוֹת** draught, pl. **בְּצָרוֹת**.

2. As **קָטַל** in general, the form in **תָּ** takes before suffixes either Patach or Chirek: Patach, if the masc. terminates in A (**־** or **־א**); Chirek, if the masc. terminates in Tsere or Chirek: **מִשְׁמֶרֶתִי**, with suff. **מִשְׁמֶרֶתִי**, from the masc. **שָׁמַר**; **שָׁכַתִּי** (infinit. **שָׁכַת**), from the masc. **שָׁב**; **מִינִיקָתִי**, nurse, from the masc. **מִינִיק**.

3. Before the suffix **הָ**, Seghol occasionally occurs: as **אִשְׁתְּךָ** thy wife, otherwise **אִשְׁתִּי** (Inf. from **אָדַלַךְ**) has Seghol with all the suffixes **לְכַתִּי**, **לְכַתְּךָ**, **לְכַתִּי**.

4. The form **תָּ** is inflected in certain words (especially when the masculine has **וּ**) with Kubbutz: as **נַחֲשֶׁת** (masc. **נָחָשׁ**), with suff. **נַחֲשֶׁתִי**; **מִשְׁכָּרְתִּי** wages, **מִתְכָּנֶת** measure, **מִחְלָקָתִי** division.

5. In many words the two forms **הָ** and **תָּ** exist, either by the use of both in the absolute, or of the form **הָ** in the absolute only. In both cases the form in **תָּ** is most frequently used in the const. state: as **עֲצָרָה** assembly and **עֲצָרָת**, const. **עֲצָרָה**; **עֲשָׂרָה** and **עֲשָׂרָת**, thought and **מַחְשַׁבָּת**, **מַלְאָכָה** work, **מַמְלָכָה** kingdom, dominion.

EXERCISE 116.

אָחִיָּה כָּטַל לְיִשְׂרָאֵל יִכְרַח¹ בְּשׁוֹשָׁנָה² יָלְכוּ יוֹנָקוֹתָיו³ וַיְהִי כַּיֵּת⁴ הוֹדוּ⁵: עֲטָרָת⁶ זָקֵנִים בְּנֵי בָנִים וְתַפְאֶרֶת⁷ בָּנִים אֲבוֹתָם: כְּבִלְבָּל⁸ שָׁב⁹ עַל-קֶאֱזָן¹⁰ כְּסִיל¹¹ שׁוֹנָה¹¹ בְּאוֹלָתוֹ: הִגָּה כְּעֵינִי עֲבָדִים אֶל-יָד אֲדוֹנֵיהֶם¹² כְּעֵינִי שִׁפְחָה¹³ אֶל-יָד גְּבוּרָתָהּ¹⁴ בֵּן

עֵינֵינוּ אֶל־יְהוָה אֱלֹהֵינוּ: כַּעַם לְיִזְלֻדְתּוֹ בֶּן כְּסִיל: בָּרְכוּ יְהוָה
כָּל־מַעֲשָׂיו בְּכָל־מְקוֹמוֹת מִמִּשְׁלֵתוֹ¹⁵: הוּא הַבְּגָרִים בִּיהוָה
בְּאִמְרָם שׂוֹא¹⁶ עֲבֹד אֱלֹהִים וּמִזֶּה־בִצֵּעַ¹⁷ כִּי שָׁמְרָנוּ מִשְׁמֶרֶתוֹ¹⁸:
וְאַתֶּם תִּהְיוּ־לִי מִמְלָכֶת¹⁹ כִּהְנִים וְגוֹי קָדוֹשׁ אֱלֹה הַדְּבָרִים אֲשֶׁר
תִּדְבֹר אֵלַיִךְ יִשְׂרָאֵל: כֹּה אָמַר יְהוָה זְכַרְתִּי לָךְ חֶסֶד²⁰
נְעוּרֶיךָ²¹ לְכַתֹּב אַחֲרֵי בַמִּדְבָר בְּאַרְץ לֹא זְרוּעָה: בִּרְבוֹת²²
רָשָׁעִים יִרְבֶּה־פָשַׁע וְצַדִּיקִים בְּמִפְלֹתָם²³ יֵרָאוּ:

to blossom¹ the lily² sucker, sprout³ the olive tree⁴ beauty⁵ the crown⁶
glory, honor⁷ the dog⁸ to return⁹ the vomit¹⁰ to repeat¹¹ master, lord¹² fe-
male servant, handmaid¹³ mistress¹⁴ dominion¹⁵ vain¹⁶ profit¹⁷ the charge,
law¹⁸ a kingdom¹⁹ kindness²⁰ boyhood²¹ to increase²² fall, ruin²³.

EXERCISE 117.

Beforetime¹ in Israel, when a man went (transl. in his
going) to inquire² (of) God, thus he spake, come³, let us
go to the seer⁴. The hope⁵ of righteous ones (shall be)
gladness⁶, but the expectation⁷ of wicked ones shall perish.
And⁸ Hezekiah⁹ wrote letters¹⁰ to¹¹ all Israel, that¹² they
should come to the House of the Lord at Jerusalem. And⁸
the Lord made garments¹³ for the skin¹⁴ (of the skin
§ 82, 4.) to Adam¹⁵ and his wife¹⁶ and clothed them. And
ye shall keep mine ordinance¹⁷. And⁸ he took the crown¹⁸
of their king from off¹⁹ his head. Though²⁰ thou should-
est bray²¹ the fool²² in the mortar²³ among²⁴ the ground-
corn²⁵ with the pestle²⁶, (yet) will not his foolishness²⁸ de-
part²⁷ from him¹⁹. Thy kingdom²⁹ (is) an everlasting³⁰
kingdom, and Thy dominion³¹ (endureth) throughout³² all³³
generations. And⁸ a certain³⁴ woman cast³⁵ an upper³⁷
millstone³⁶ upon Abimelech's³⁸ head, and shivered³⁹ his
skull⁴⁰. And it shall be, when⁴¹ he sitteth (about (the
time of) his sitting) upon the throne⁴² of his kingdom⁴³,
that⁴⁴ he shall write him a copy⁴⁵ of this law in⁴⁶ a book.

לְפָנֵים 1 דָּרַשׁ 2 with acc. הִלֵּךְ 3 imp. pl. רָאָה 4 תּוֹחֵלֶת 5 שְׂמֵחָה 6 תִּקְוָה 7 ו 8 C.
יְחִיזְקִיָּהוּ 9 אֲנָרֶת 10 עַל 11 ל with inf. כְּתִנֶּת 13 עוֹר 14 אָדָם 15 אִשְׁתּוֹ 16
מִשְׁמֶרֶת 17 עֲטָרָת 18 מַעַל 19 אִם 20 כְּתַשׁ 21 fut. אֵוִיל 22 מִכְתָּשׁ 23 בְּתוֹךְ 24 רִיפּוֹת 25

עֲלִי 26 סוּר 27 אֹלֶת 28 מְלָכִית 29 כָּל-עוֹלָמִים 30 (of all eternity § 83, 6.) מְשָׁלֶת 31
ב 32 (§ 83, c.) אַחַת 34 שְׁלֹךְ 35 רֶכֶב 37 פָּלַח 36 רֶכֶב lit. the rider, hence : the upper
אֲבִימֶלֶךְ 38 רָצוֹן 39 גִּלְגָּלֶת 40 כ 41 with inf. פָּסָא 42 מְמַלְכֶת 43 Conv. 1 מְשֻׁנָּה 45 עַל 46

§ 73. IRREGULAR NOUNS.

A. Derivatives of ל"ה.

1. אָב father, const. st. אָבִי (like a Segholate form from ל"ה), with light suffixes: אָבִי, אָבִיךָ, with grave suffixes אֲבִיכֶם, אֲבִיהֶם, plur. אֲבוֹת, const. st. אֲבוֹת.

2. אָח brother, const. st. אָחִי, with suff.: אָחִי, but אֲחִיכֶם, plural אֲחִים, const. st. אֲחֵי, with suff.: אֲחִי, אֲחִיךָ, אֲחֵיכֶם.

3. אָחוֹת sister, const. st. אָחוֹת, with suff.: אֲחוֹתִי, (pl. abs. and const. does not occur), plur. with suff.: אֲחוֹתַי, also אֲחוֹתֶיךָ. (The ending וֹת in the singular אָחוֹת is not the plural ending, but contracted from אֲחוֹת, cf. מוֹת, c. st. from מוֹת).

4. חָמִיךָ stepfather, with suff. חָמִיךָ.

5. חָמוֹתָהּ stepmother, with suff. חָמוֹתָהּ.

6. בֶּן son (for בָּנָה, from בָּנָה to build), const. st. בֶּן, before Makkeph בֶּן; seldom בֶּן; once בְּנִי and בָּנוּ Num. 24, 3, Gen. 49, 11. With suffixes בְּנִי, בָּנָה; plural בָּנִים, const. st. בָּנִי, with suff. בָּנִי etc.

7. בַּת daughter (for בָּתָה, fem. from בָּן), const. st. בַּת, with suff.: בָּתִּי (for בָּתָתִּי), plur. בָּנוֹת, const. st. בָּנוֹת.

8. בֵּית house (supposed to be derived from בָּנָה to build), const. st. בֵּית, with suff. בֵּיתִי; plur. בָּתִּים, const. st. בָּתֵּי, with suff. בָּתֵּי.

9. אָמָה maid-servant, const. st. אָמָה, with suff. אָמָתִי; plur. אֲמָהוֹת, const. st. אֲמָהוֹת.

10. כֵּל vessel, plur. כֵּלִים.

11. פֶּה mouth (prop. for פִּיָּה), const. st. פִּי, with suff. פִּי my mouth, פִּי and פִּיהוּ; plural פִּים (from פִּיִּים), פִּיּוֹת (Prov. 5, 4.) and פִּיּוֹת (Jud. 3, 16.).

B. Derivatives from Verbs ע"נ.

1. אִישׁ man (from אָנַשׁ), const. st. אִישׁ, with suff. אִישִׁי.

In plur. the original form reappears, אֲנָשִׁים (probably at first אֲנוּשִׁים, fr. the sing. אֲנוּשׁ) (seldom אִישִׁים), const. st. אֲנָשִׁיכֶם, with suff.: אֲנָשִׁי.

2. אִשָּׁה woman (for אֲנִישָׁה), const. st. אִשְׁתִּי, with suff.: אִשְׁתִּי, plur. נָשִׁים.

C. Derivatives from ע"ו and ע"י.

1. יוֹם day, with suff.: יוֹמִי, dual יוֹמִים, plur. יָמִים, c. st. יָמִי, with local (הַ) יָמִימָה.

2. עִיר city, pl. עָרִים (once עִירִים Ju. 10, 4.) c. st. עָרִי.

D. A derivative from ע"א is רֹאשׁ head, (for רִאשׁ Segholate form) plur. רִאשִׁים (for רִאשִׁים (§ 14, Rising III.) const. st. רִאשִׁי, with suff. רִאשִׁי, once with suff. רִאשִׁיו.

E. מִיַּם water, c. st. מִי and מִימִי, w. suff. מִימִי.

EXERCISE 118.

בֵּית וְהוֹן נִחַלֶּת¹ אָבוֹת וּמִיָּהוּהָ אִשָּׁה מְשַׁבֵּלֶת²: מוֹסֵר אָב לִוִּית³ חֵן⁴ לְרֹאשׁ בָּנִים: לֹא־יִמוּשׁ סֶפֶר הַתּוֹרָה הַזֶּה * מִפִּיָּהּ: עֶבֶר מְשָׁכִיל בְּתוֹךְ אַחִים יִחַלֵּק⁵ נִחַלָּה: כְּכֹלֹב⁶ מָלֵא עוֹף בֶּן בְּתִי רְשָׁעִים מְלֵאִים מְרָמָה: אָבִי יְתוּמִים וְדִין⁷ אֱלֻמֶּנּוֹת אֱלֹהִים: לֹא־יִהְיֶה כָּלִי⁸ גָּבֵר עַל־אִשָּׁה וְלֹא יִלְבֹּשׁ גָּבֵר שְׂמֹלֶת⁹ אִשָּׁה בִּיתוּעֵבֶרֶת יִהְיֶה כָּל־עֲשָׂה אֱלֹהִים: כִּי יִקְרָא¹⁰ קִן־צִפּוֹר לְפָנֶיהָ בְּדֶרֶךְ בְּכָל־עֵץ אוֹ עַל־הָאָרֶץ אֲפֻרוֹחִים¹¹ אוֹ בִיצִים¹² וְהָאֵם רִבְצָת¹³ עַל־הָאֲפֻרוֹחִים אוֹ עַל־הַבִּיצִים לֹא־תִקַּח הָאֵם עַל הַבָּנִים: בִּבְרֹךְ אֶת־אֲבִיהָ וְאֶת־אִמָּהּ לְמַעַן יֵאָרְכוּ יָמֶיהָ עַל הָאֲדָמָה אֲשֶׁר יִהְיֶה אֱלֹהֶיהָ נָתַן לָהּ: אֲנֹכִי יִהְיֶה אֱלֹהֶיהָ אֵל קָנָא¹⁴ פֶּקֶד עֵין אֶבֶת עַל בָּנִים:

the inheritance¹ prudent² wreath³ grace (§ 89, 2-)⁴ divide, have part⁵ bird-cage⁶ judge, defender⁷ apparel⁸ garment⁹ chance to be¹⁰ the young of birds, a brood¹¹ egg¹² to crouch¹³ jealous¹⁴. (§ 83, 9.)*

EXERCISE 119.

Who can² find a virtuous¹ woman (a. w. of virtue¹)? her price⁵ (is) far³ above⁴ rubies. The heart of her hus-

band does trust⁶ in her. Her children arise up⁷ and call her blessed⁸. Many daughters have done virtuously¹, but⁹ thou¹⁰ excellest¹¹ them all¹². And¹³ Isaac¹⁵ abode¹⁴ in¹⁶ Gerar¹⁷. And¹³ the men of the place asked (him) of¹⁸ his wife; and he said, She is¹⁹ my sister: for he feared to say, She is my wife; lest (said he), the men of the place should slay²⁰ me for²¹ Rebekah²². These (are) the words of the letter²³, that Jeremiah²⁴, the prophet, sent from Jerusalem to the children of Israel, whom Nebuchadnezzar²⁶ had carried into exile²⁵ to Babylon: Thus saith the Lord: Build ye houses and abide (in them); and plant²⁷ gardens²⁸, and eat the fruit of them; Take²⁹ ye wives, and beget³⁰ sons and daughters; and take wives for your sons and give your daughters to husbands³¹, that they may bear³² sons and daughters. And seek³³ the peace of the cities, whither³⁴ I have caused you to be carried into exile³⁵.

7 pret. קים 6 pret. with ב, בטח 5 כָּכָר 4 (§ 91) כ 3 רָחוֹק 2 fut. [§ 101 III, a)] 1 תִּיל
11 pret. with following עֵלָה, עֵלָה 10 (§ 93 Note.) 9 י 8 to call blessed: אֲשֶׁר Pi., with Conv. י
19 (§ 77, 3) 18 ל 17 גָּרָר 16 ב 15 יִצְחָק 14 יֵשֶׁב 13 Conv. י 12 (with suff. כָּלֹו, כָּלֹו etc.) כָּל
25 to carry into exile גָּלָה Hi. 24 יִרְמְיָה 23 כָּפָר 22 רִבְקָה 21 עֵל 20 fut. (§ 108, 2) הָרֹג
31 אִישׁ 30 Hi. יָלַד 29 לָקַח 28 com. (doubles the last cons.) גַּן 27 נָטַע 26 נְבוּכַדְנֶאצַּר
יָלַד 32 דָּרַשׁ 33 אֲשֶׁר-שָׁכַח 34 גָּלָה Hi. 35 to cause to be c. i. e.

§ 74. THE NUMERALS.

1. The numerals are either cardinal or ordinal. The cardinals must be considered as nouns, having two genders and the const. state.

2. CARDINALS.

*Feminine.**Masculine.*

CONST.	ABSOL.	CONST.	ABSOL.	
אַחַת	אַחַת	אַחַד	אַחַד	1. א
שְׁתֵּי	שְׁתֵּים	שְׁנֵי	שְׁנַיִם	2. ב
שְׁלֹשׁ	שְׁלֹשׁ	שְׁלֹשָׁה	שְׁלֹשָׁה	3. ג
אַרְבַּע	אַרְבַּע	אַרְבַּעַת	אַרְבַּעַת	4. ד

Feminine.

CONST.	ABSOL.
חֲמִישׁ	חֲמִישׁ
שֵׁשׁ	שֵׁשׁ
שֶׁבַע	שֶׁבַע
שְׁמֹנֶה	שְׁמֹנֶה
תִּשְׁעַ	תִּשְׁעַ
עֶשֶׂר	עֶשֶׂר

אַחַת עֶשְׂרֵה	{
עֶשְׂתֵּי עֶשְׂרֵה	
שְׁתֵּים עֶשְׂרֵה	{
שְׁתֵּי עֶשְׂרֵה	
שְׁלֹשׁ עֶשְׂרֵה	{
אַרְבַּע עֶשְׂרֵה	
חֲמִישׁ עֶשְׂרֵה	{
שֵׁשׁ עֶשְׂרֵה	
שֶׁבַע עֶשְׂרֵה	{
שְׁמֹנֶה עֶשְׂרֵה	
תִּשְׁעַ עֶשְׂרֵה	{

Masculine.

CONST.	ABSOL.	
חֲמִישֶׁת	חֲמִישֶׁה	5. ה
שֵׁשֶׁת	שֵׁשֶׁה	6. ו
שֶׁבַעַת	שֶׁבַעַה	7. ז
שְׁמֹנֶת	שְׁמֹנֶה	8. ח
תִּשְׁעַת	תִּשְׁעַה	9. ט
עֶשְׂרֶת	עֶשְׂרֶה	10. י
אַחַד עֶשֶׂר	אֶחָד עֶשְׂרִי	11. יא
עֶשְׂתֵּי עֶשֶׂר	עֶשְׂרֵי עֶשְׂרִי	12. יב
שְׁנַיִם עֶשֶׂר	שְׁנֵי עֶשְׂרִי	
שְׁלֹשָׁה עֶשֶׂר	שְׁלֹשָׁה עֶשְׂרִי	13. יג
אַרְבַּעַת עֶשֶׂר	אַרְבַּעַה עֶשְׂרִי	14. יד
חֲמִישֶׁת עֶשֶׂר	חֲמִישֶׁה עֶשְׂרִי	15. טו
שֵׁשֶׁת עֶשֶׂר	שֵׁשֶׁה עֶשְׂרִי	16. יז
שֶׁבַעַת עֶשֶׂר	שֶׁבַעַה עֶשְׂרִי	17. יז
שְׁמֹנֶת עֶשֶׂר	שְׁמֹנֶה עֶשְׂרִי	18. יח
תִּשְׁעַת עֶשֶׂר	תִּשְׁעַה עֶשְׂרִי	19. יט

כ. 20. עֶשְׂרִים, כא. 21. אֶחָד וְעֶשְׂרִים, עֶשְׂרִים וְאַחַד,
 כב. 22. שְׁנַיִם וְעֶשְׂרִים, ל. 30. שְׁלֹשִׁים, מ. 40. אַרְבָּעִים,
 נ. 50. חֲמִשִּׁים, ס. 60. שִׁשִּׁים, ע. 70. שֶׁבַעִים, פ. 80. שְׁמֹנִים,
 צ. 90. תִּשְׁעִים, Hundreds and Thousands: ק. 100. מֵאָה, c. st.
 מֵאָה; ר. 200. מֵאָתַיִם [for מֵאָתַיִם (§ 13, 6. B. 3.)], ש. 300. שְׁלֹשׁ
 מֵאוֹת, ת. 400. אַרְבַּע מֵאוֹת, תק. 500. חֲמִשׁ מֵאוֹת, etc.
 א. or אָ. 1000. אֶלֶף, בָּ. 2000. אֲלָפִים, גָּ. 3000. שְׁלֹשַׁת אֲלָפִים,
 ד. 4000. אַרְבַּעַת אֲלָפִים, 10000. רִבְּבָה, רבו (plur. רִבְבוֹת myriads),
 also עֶשְׂרֵה אֲלָפִים, עֶשְׂרֶת אֲלָפִים and עֶשְׂרֵה אֶלֶף (Ez. 45, 1),

20000. עֶשְׂרִים אֶלֶף (רְבוּתִים Ps. 68, 18. שְׁתֵּי רְבּוּא Neh. 7, 72.
30000. שְׁלִשִּׁים אֶלֶף etc. 100000. מֵאָה אֶלֶף. 1000000. אֶלֶף אֶלְפִים.

NOTE 1. From 13 to 19 incl. the units with the masculine, stand in the absolute state; with the feminine in the const. st.

NOTE II. The numerals are denoted by letters. The Units: from א to ט; the Tens: from י to צ; the Hundreds: from ק to ת and the final letters ין, י, יָ, יִ, יֵ, יֶ, יִ = 500, ס = 600, שׁ = 700, שׂ = 800, ש׃ = 900; but more usually תַּק = 500; תַּר = 600 etc. The connection of a decimal and a unit is seen in the table above. For 15 is employed טֵי and not י"ה, this last being the abbreviation for יְהוּה (§ 18. Note). For the thousands and the higher numbers the dotted alphabet is used: as א̣ = 1000; ב̣ = 2000, ג̣ = 3000 etc.

NOTE III. The termination (הַ) of the numerals with masc. nouns is the adverbial-ending (§ 75, 1. Note). Before fem. nouns (הַ) is dropped, lest it be considered as the fem. ending (הַ) (§ 57, 6, I).

3. ORDINALS.

FEM.	MASC.	FEM.	MASC.
שֵׁשִׁית	שֵׁשִׁי 6th	רִאשׁוֹנָה	רִאשׁוֹן 1st
שְׁבִיעִית	שְׁבִיעִי 7th	שְׁנִית	שְׁנִי 2d
שְׁמִינִית	שְׁמִינִי 8th	שְׁלִישִׁית	שְׁלִישִׁי 3d
תְּשִׁיעִית	תְּשִׁיעִי 9th	רְבִיעִית	רְבִיעִי 4th
עֲשִׂירִית	עֲשִׂירִי 10th	חֲמִישִׁית	חֲמִישִׁי 5th

From the eleventh, the cardinals with the article are used instead of the ordinals, and follow the noun; when without the article, they are found both before and after it, especially in the numbering of years, months and days: as בִּשְׁבַעַת עֶשֶׂר יוֹם Gen. 8, 4. and בְּיוֹם עֶשְׂרִים וָאַרְבָּעָה Hag. 1, 15.

4. Syntactical rules see § 92.

EXERCISE 120.

יְהִיָּה יְהוָה לְמֶלֶךְ עַל כָּל-הָאָרֶץ בְּיוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד

וַיִּשְׁמוּ אֶחָד: תּוֹרָה אַחַת וּמִשְׁפָּט אֶחָד יְהוָה לָכֶם וּלְגֵר הַגֵּר
 אִתְּכֶם: אֵיכָה¹ יֵרֶדְךָ אַחֵר אֵלֶיךָ וְשָׁנִים יָנִיסוּ² רִבְכָּה: גִּלְהָ
 סוֹדְךָ לְאַחֵר מֵאֵלֶיךָ: אֵלֶּה מוֹעֲדֵי³ יְהוָה: בַּחֹדֶשׁ הָרִאשׁוֹן
 בְּאַרְבָּעָה עָשָׂר לַחֹדֶשׁ בֵּין הָעֲרֵבִים⁴ פֶּסַח⁵ לַיהוָה: וּבַחֲמִשָּׁה
 עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה חַג הַמִּצּוֹת⁶ לַיהוָה שִׁבְעַת יָמִים מִצּוֹת
 תֹּאכְלוּ: שִׁבְעָה שָׁבָעוֹת⁷ תִּסְפָּר־לָךְ מֵהַחֹל חֲרָמִשׁ⁸ בַּקָּמָה⁹
 וְעָשִׂיתָ חַג שִׁבְעוֹת לַיהוָה אֱלֹהֶיךָ: בַּחֹדֶשׁ הַשְּׁבִיעִי בְּאַחֵר לַחֹדֶשׁ
 יְהוָה לָכֶם שְׁבֹתוֹן¹⁰ זָכְרוֹן¹¹ תְּרוּעָה¹² מִקְרָא¹³ קֹדֶשׁ: אֵךְ¹⁴
 בְּעֶשְׂרִי לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה יוֹם הַכִּפּוּרִים¹⁵ הוּא לְכַפֵּר¹⁶ עֲלֵיכֶם
 לִפְנֵי יְהוָה אֱלֹהֵיכֶם: וְעָנִיתֶם¹⁷ אֶת־נִפְשֹׁתֵיכֶם בַּתְּשָׁעָה לַחֹדֶשׁ
 בְּעָרֵב מֵעָרֵב עַד־עָרֵב תִּשְׁבֹּתוּ¹⁸ שְׁבֹתְכֶם: בַּחֲמִשָּׁה עָשָׂר יוֹם
 לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה חַג הַסֻּכּוֹת¹⁹ שִׁבְעַת יָמִים לַיהוָה: יוֹסֵף
 הָיָה ל' וּמִשָּׁה פ' שָׁנָה בְּעַמּוּדָם לִפְנֵי פָרְעָה: אֲבָרְהָם ח' קַע"ה
 יִצְחָק ק"פ יַעֲקֹב קמ"ז יוֹסֵף ק"י מֹשֶׁה ק"כ וְאַהֲרֹן קכ"ג
 שָׁנָה: בִּשְׁנַת אָיָמ"ה שָׁנָה לְמִסְפָּרֵנוּ (מִבְּרֵאת²⁰ הָעוֹלָם²¹)
 נוֹלַד אֲבָרְהָם: הָעֹמֵר עֲשִׂירִית הָאֵיפָה וְהָאֵיפָה עֲשִׂירִית הַחֹמֶר²²:

how¹ put to flight² appointed festival³ between the two evenings, twilight⁴
 the passover⁵ unleavened bread⁶ week⁷ the sickle⁸ standing corn⁹ strict rest¹⁰
 a memorial¹¹ a sound of a trumpet¹² a convocation¹³ only, but¹⁴ expiation¹⁵
 to make an expiation¹⁶ to afflict, humble¹⁷ to celebrate, to keep¹⁸ booth, tab-
 ernacle¹⁹ creation²⁰ world²¹ a measure for dry goods²².

EXERCISE 121.

We (are) all one man's sons. We (are) twelve brethren, sons of our father, one (is) not¹, and the little one is this day with² our father in the land of Canaan. The whole congregation together³ (was) forty and two thousand three hundred and three score, beside⁴ their man-servants and their maid-servants, of whom⁵ (there were) seven thousand three hundred thirty and seven: and they had⁶ two hundred forty and five singing-men⁷ and singing-women⁷. Their horses, seven hundred thirty and six: their mules⁸, two hundred forty and five: (Their) camels⁹, four hundred

thirty and five: six thousand seven hundred and twenty asses. Two women went out. If¹⁰ thou buy¹¹ a Hebrew¹² servant, six years¹³ he shall serve: and in the seventh he shall go out free¹⁴, for nothing¹⁵. Seven abominations (are) in the heart of the wicked. When¹⁶ I break¹⁷ the staff¹⁸ of your bread, ten women shall bake¹⁹ your bread in one oven²⁰ and²¹ ye shall eat, and not be satisfied²². Eve²³ was the first woman. And the Lord spake to Moses on²⁴ the first²⁵ (day) of²⁶ the second month, in²⁷ the second year after²⁸ they were come²⁹ out of the land of Egypt.

6 to them (were) 5 of whom אֵלֶּה 4 מִלְּבָר 3 בְּאַחֶר 2 אֵת 1 (§ 75, 3.) with suff. אֵין
 11 קָנָה 10 בִּי 9 (doubles the last cons.) גָּמַל 8 פָּרַר 7 part, Pi. masc. and fem. pl. of שָׁרַר
 17 (in my breaking) שָׁבַר 16 with inf. ב 15 חָנַם 14 חָפְשִׁי 13 (§ 58, 10.) שָׁנָה 12 עֲבָרִי
 25 אָחַר 24 ב 23 חִיָּה 22 שְׁבַע 21 Conv. ו 20 הִנָּהוּ 19 pret. with Conv. ו 18 מָטָה
 29 יָצָא 28 with inf. and suff. (after their coming out) ל 27 ב 26 (§ 83, 10.) ל

CHAPTER XI.

PARTICLES.

§ 75. IN GENERAL.

1. The particles which comprise adverbs, prepositions, conjunctions and interjections are divided into *inseparable* and *separable*. The inseparable are prefixed or postfixed syllables, of the most of them we have already treated, as כָּלם § § 18, 19, local הָ § 19, 6.

2. The separable consisting of entire words are partly I. *primitive*: as (a) the negations אַל, לֹא and the poetic בַּל not; (b) local and temporal terms: as שָׁמָּה, שָׁם (with local הָ) there, פֹּה here, אֵי where? אָז then; (c) expressing the manner and mode of actions: as כֵּן thus, נָא a par-

ticle of entreaty; partly II *derivative*: as מִבֵּית within, יַחְדָּו together, סָבִיב circuit, הַרְבֵּה (Inf. Hi.) much, the interrogative adverbs לָמָּה why, מִדּוֹעַ (compounded of the interrog. מָה and יָדוּעַ (p. pass. perceived, seen) why = what hast thou seen? cf. Gen. 20, 10.

NOTE. Fem. forms are frequently converted into adverbs, e. g. בְּרֵאשׁוֹנָה sooner, בְּאַחֲרוֹנָה later, מְהֵרָה quickly, עַתָּה now (fr. עַת time, prop. at the time), כָּלָה wholly, completely, אֲמָנָה truly. On adverbs in ם־, see (§ 56 ב. 2. e) Nouns in the accus. are often adverbs, e. g. רוּמָה haughtily, בְּטָח safely, מֵאָה a hundred-fold, a hundred-times Prov. 17, 10. Cf. (§ 85, 4.). On Adverbs formed by ל (see § 84, 3).

3. Some of the derivative adverbs, which include the signification of the verb or noun from which they are derived, are connected with suffixes: as הִנֵּה behold! lo! with suffixes: הִנֵּנִי, הִנְנִי and הִנְנִי behold I, (properly: behold me) הִנֵּךְ, הִנֵּךְ behold thou, הִנְנוּ behold he, etc. עוֹדְנָה, עוֹדְנוּ, עוֹדְךָ, עוֹדִי, עוֹדְנִי yet, as yet, still, w. suff.: עוֹדְנִי I am, thou art, he, she is as yet or still; בְּעוֹד, בְּעוֹד while, while yet: בְּעוֹדִי while yet I am; מֵעוֹד since: מֵעוֹדִי since I am.

אֵין, const. st. אֵין not, with suff. אֵינְנִי I am or was not, אֵינְךָ, אֵינְנוּ, אֵינְנָה.

יֵשׁ there is, there are, with suff.: יֵשְׁךָ thou art, יֵשְׁנוּ he is, יֵשְׁכֶם ye are.

אֵי, const. st. אֵי where, אֵיכָּה where art thou? אֵינּוּ where is he? אֵימּוּ where are they? The force of the substantive verb *to be* is conveyed by all these adverbs.

4. *Prepositions*. The greater number of prepositions are nouns in the accusative or const. st.: as אֶצֶל (subst. the side) by, near, בֵּין, בֵּין separation, interval) between, and they can be connected with other prepositions: as מִתַּחַת from under, from beneath, מֵאֵת from with, i. e. from, or they appear abbreviated as prefixes: thus בִּ"כ"ל"ם.

5. The prepositions being nouns can take suffixes (the

nominal suff., seldom the verbal suff.): as תַּחַת under, with suff.: תַּחַתִּי; אֵת with, is distinguished from אֶת the accusative particle, that the former with suffixes is commuted into אֶת, the latter into אֶת (אוֹת): as אִתִּי with me; אֲנִי me.

6. Several prepositions were originally plural nouns, accordingly they receive only plural suffixes. To these belong: אַחֲרֵי, אַחֲרֵי behind, after, אַחֲרַי behind me, אַחֲרֶיךָ behind thee, אַחֲרָיו behind him etc.

אֵלֵיכֶם, אֵלָיו, אֵלָיךְ, אֵלַי to me, אֵלַי poet.) towards, to; בֵּין between, with suff. בֵּינֶךָ, בֵּינִי; but also with pl. masc. and plur. fem. suff. בֵּינֶיכֶם, בֵּינֵינוּ.

עַד as far as, unto, (עַד poet.) with suffixes: עַדִּי, עַדְךָ, עַדָּא as far as, unto, (עַד poet.) with suffixes: עַדִּי, עַדְךָ, עַדָּא.

עָלֵהֶם, עָלָיו, עָלֶיךָ, עָלַי upon, over (עָלִי poet.) w. suff.

תַּחַת under, below, beneath, תַּחַתִּי, תַּחַתְּךָ, תַּחַתָּי, תַּחַתֵּנוּ (with the sing. only, תַּחַתְּנִי (verb. suff.) תַּחַתְּהֶם (תַּחַתְּנָה).

7. *Conjunctions.* The conjunctions are unchangeable. On the conjunction ו and its vocalization, see (§ 12, 7. b.).

8. *Interjections.* הֵּה, אֵהָה, אַח, אַבּוּי, הוּי, אוּיָה, אוּי, אֵי, ah! אֵלַי woe! alas!

Other parts of speech used as interjections: בִּי (it is supposed to be contracted from בָּעֵי entreaty) I pray: always with אֲרָנִי, אֲרָנִי my Lord.

הֵבָה and הָבוּ (Imp. of יָהֵב to give) come! come on! go to! הִם hist! hush! pl. הָסוּ (Imp. Piel of הָסָה to be silent.)

חָלִילָה (fr. חָלַל to violate, break a covenant) profane! fie! far be it! followed by לְ of the person and inf. with מִן: as לְךָ מֵעַשׂוֹת חָלִילָה far be it from thee to do.

נָא I pray; used: I. with the imp. opt. and fut. II. with particles: נָא אֲמַרִי say, I pray thee, אֲלַכְהֶנָּא let me go, I pray the, אֲלֶנָּא nay, or not so, I pray thee; אוּיָנָא woe now! alas! At the beginning of a sentence: אֲנָא (written also אֲנָה) contracted from אֲהֶנָּא oh now! I pray.

EXERCISE 122.

וְעַתָּה אִם־יִשְׁכַּם עֲשִׂים חֶסֶד וְאַמֶּת אֶת־אֲדָנִי הִגִּירוּ לִי וְאִם־
 לֹא הִגִּירוּ לִי וְאַפְגַּרְהָ¹ עַל־יָמִין אוֹ עַל־שְׂמָאל: יִהְיֶה אֲשֶׁר
 הִתְהַלַּכְתִּי² לִפְנֵי יִשְׁלַח מַלְאָכֹ³ אֶתְךָ וְהִצִּילִי בְרַבְּךָ: לֹא
 תִּלְיִן⁴ פְּעֻלַּת⁵ שָׂכִיר⁶ אֶתְךָ עַד־בֶּקֶר: לֵאלֹהִים עֲצָה וּתְבוּנָה
 עִמּוֹ חֲכָמָה וּגְבוּרָה: שִׁמְעֵ תִפְלֶה⁷ עֲרִידָה⁸ כָּל־בָּשָׂר יָבֹאוּ:
 כָּרָה שַׁחַת בָּהּ יִפֹּל וְגִלְלָהּ⁹ אָבֶן אֶלֶּי תָשׁוּב: וַיִּתְּהַלֵּךְ חֲנוּךְ אֶת־
 הָאֱלֹהִים וַיֹּאנְנוּ כִּי־לָקַח אֹתוֹ אֱלֹהִים: אִם־דָּשַׁעְתִּי¹⁰ אֶלְלִי לִי:
 עוֹד¹¹ מַעֵט וְאִין רִשָּׁע וְהִתְבּוֹנְנָת¹² עַל־מְקוֹמוֹ וַיֹּאנְנוּ: וַיָּבֹאוּ
 כָּל־שִׁבְטֵי יִשְׂרָאֵל אֶל־דָּוִד חֲבֵרוֹנָה וַיֹּאמְרוּ לֵאמֹר הֲנֵנוּ עֲצֻמָּה
 וּבִשְׂרָף אֲנַחְנוּ וַיִּמְשְׁחוּהוּ לְמֶלֶךְ עֲלֵיהֶם¹³: וַיְהִי אַחֵר הַדְּבָרִים
 הָאֵלֶּה בָּרַם הָיָה לְנָבוֹת¹⁴ הַיִּזְרְעֵאלִי¹⁵: וַיְדַבֵּר אַחָאָב מֶלֶךְ
 שִׁמְרוֹן אֶל־נָבוֹת לֵאמֹר תִּנְהַלֵּי אֶת־כַּרְמִי וַיְהִי־לִי לְגִן־זֵרֶק¹⁶
 כִּי הוּא קָרוֹב אֶצֶל בֵּיתִי וְאַתָּנָה לָךְ תַּחֲתֵּי כָרֶם טוֹב¹⁷ מִמֶּנּוּ
 אִם טוֹב בְּעֵינֶיךָ אֶתְנַהֲלֶךְ כֶּסֶף¹⁸ מִחִיר¹⁹ זֶה: וַיֹּאמֶר נָבוֹת
 אֵל אַחָאָב חָלִילָה לִי מִיְּהוָה מִתַּתִּי אֶת־נַחֲלַת אֲבֹתִי לָךְ:

to turn one's self¹ to walk, live² angel³ to remain over night⁴ wages⁵ hire-
 ling, hired laborer⁶ supplication, prayer⁷ to, unto⁸ to roll⁹ to act wickedly,
 to be guilty¹⁰ yet¹¹ diligently consider¹² (§ 97, 2.)¹³ p. n. m.¹⁴ the Jezreelite¹⁵
 herbs¹⁶ (§ 91, 1.)¹⁷ money¹⁸ the price¹⁹.

EXERCISE 123.

Inquire¹ (after) good, and not² evil, that³ ye may⁴ live:
 and⁵ so⁶ the Lord, the God of Hosts, shall be with⁷ you,
 as⁸ ye have said. How⁹ do ye say¹⁰, we (are) wise, and
 the law of the Lord (is) with⁷ us? Lo, certainly¹¹ in¹²
 vain¹³ made he (it), the pen¹⁴ of the Scribes¹⁵ (is) in
 vain. Deborah¹⁶ abode under¹⁷ the palm-tree¹⁸ of De-
 borah, between¹⁹ Ramah²⁰ and between Beth-el²⁰ in mount
 Ephraim²¹; and²² the children of Israel came up to her
 for¹² judgment. Hezekiah trusted in the Lord God of
 Israel; so that²³ after²⁴ him was none²⁵ like²⁶ him among²⁷

all the kings of Judah. To the hired servant, at his day thou shalt give his hire²⁸, neither shall the sun go down²⁹ upon³⁰ it; for he is poor³¹, and setteth his heart upon it, (and to it he beareth³² his soul) lest³³ he call³⁴ against thee unto the Lord, and it be³⁵ sin unto³⁶ thee.

דֶּרֶשׁ 1 with acc. אֶל 2 לְמַעַן 3 fut. 4 to connect with the verb 5 בֵּן 6 אֵת 7 פֶּאֶשֶׁר 8
 אִיכָה 9 אָמַר 10 fut. אֲכֵן 11 ל (§ 84, 3.) 12 with the art. שֶׁקֶר 13 עַתָּה 14 כִּפֹּר 15
 דְּבוּרָה 16 תַּחַת 17 תָּמַר 18 בֵּין 19 דָּמָה (§ 80, 3.) 20 בֵּית-אֵל 20 אֲפֹרִים 21 22 Conv. 1
 אַחֵר, אַחֲרֵי 23 plur. const. לֹא 24 כִּמוֹ, כִּמוֹ 25 before light suff. ב 27 שֶׁקֶר 28
 בּוֹא 29 עַל 30 עֲנִי 31 נִשָּׂא 32 part. וְלֹא 33 34 fut. 35 pret. with Conv. 36 ב

PART II.

S Y N T A X .

C H A P T E R I.

THE ESSENTIAL PARTS OF A SENTENCE.

§ 76. THE SUBJECT

1. The subject of a proposition appears either in the form of a substantive or in that of an adjective, const. infinitive or pronoun, supplying the place of the substantive.

2. When the sentence is without a definite subject, the *impersonal* construction is employed. The subject is then indicated :

a. By the third person of the passive conjugations (Ni. Pu. Ho.), e. g. לְזֹאת יִקְרָא אִשָּׁה it is called to this woman = she is called woman. Gen. 2. 23.

b. By the third person of the sing. active, e. g. קָרָא שְׁמוֹ he (some one) called his name. Gen. 11, 9.

c. By the third person of the plural active: as וַיִּגִּדּוּ and they told, i. e. certain men told. 1. Sam. 19, 21.

d. By the second person of the future: as לֹא-תִבּוֹא שָׁמָּה

there shall no one go thither. Isa. 7, 25, or by the infin. with the suff. of the second person; with regard to the latter a phrase of frequent occurrence is: **עַד בֹּאֶךָ** till thy coming = till one comes.

3. The third pers. sing. often has for a subject *it* understood: as **וַיְהִי** and it happened; **חַם לִי** it was warm to me.

4. The impersonal construction expressed by the 3. pers. passive, is often found with a following accusative: as **וַיָּשָׁב אֶת־מֹשֶׁה** it was brought back Moses (acc.) = some one brought back Moses.

NOTE. A noun often is made prominent as subject at the beginning of a sentence or clause by **אֵת**, **אֶת־**, or **אֵת** is used for the purpose of emphasizing the subject in a passive or intransitive connection, e. g. Gen. 4, 18. Ex. 10, 8, 21, 28. Nu. 32, 5.

5. When the active subject can be conjectured from the action itself, the participle of the same verb is used as subject: as **לֹא יֵרֶךְ הַדֶּרֶךְ** the treader (some one) shall not tread.

§ 77. THE COPULA.

1. The copula is generally not expressed, the relation of the subject and predicate being shown by placing them together: as **גָּדוֹל הָאִישׁ** the man is great; **טוֹב יְהוָה** God is good.

2. The verb **הָיָה** to be, is used to exactly define the time: as **הַנָּחָשׁ הָיָה עָרוֹם** the serpent was crafty; **אֶהְרֶן יְהִיָּה נְבִיאָךְ** Aaron shall be thy prophet, or to convey the proper conception of the verb: the *existence* or *non-existence* of the subject, which may be still more forcibly rendered by **יֵשׁ** or **אֵין** (§ 75, 3.): as **לֹא יְהִיָּה בָךְ אֶבְיוֹן** no needy shall be among you, Deut. 15, 4. **הֲיֵשׁ יְהוָה בְּקִרְבָּנוּ אִם־אֵין** Is the Lord among us or not, Ex. 17, 7.

3. The third person of the pers. pron. **הוּא**, **הִיא**, **הֵם**, dropping the pronominal idea entirely and expressing only the verb *to be*, is employed to avoid ambiguity and to distinctly point out the noun or adjective standing in the predicate: as **דָּוִד הוּא הַמֶּלֶךְ** Da-

vid is the king, whereas **דָּוִד הַמֶּלֶךְ** could be taken as: the king David; or it is used, when the preceding subject is more remote from the predicate than usual: as **אֵשֶׁה יְהוָה אֱלֹהֵי יִשְׂרָאֵל הוּא נַחֲלָתוֹ** the fire-offerings- (collectively) of the Lord, the God of Israel; are their inheritance, Jos. 13, 14. Even when the subject is of the first or second person, **הוּא** can be used as the copula: as **אַתָּה הוּא אֱלֹהִים** Thou art God; **אַתֶּם הֵמָּה** ye are. Zeph. 2, 12.

4. This use of the 3. pers. pron. as copula, particularly comes forth in union with the demonstr. pronoun, e. g. **מָה הֵנָּה אֵלֶּה הֵם** these are, Gen. 25, 16. **מָה הֵנָּה אֵלֶּה** what are these? Gen. 21, 29. **מִי הוּא זֶה** who is this? Esth. 7. 5.

§ 78. THE PREDICATE AND ITS AGREEMENT WITH THE SUBJECT.

1. The predicate appears either in the form of a verb, substantive, adjective, adj. pron., or even in that of a derivative adverb: as **הַרְבֵּה** much, **מְעַט** little, **שְׂכָרְךָ הַרְבֵּה מְאֹד** thy reward (shall be) very great, Gen. 15, 1. **אֲנָשִׁים בָּהּ מְעַט** the men within it (were) few. Eccl. 9, 14.

2. When the predicate is an adjective, adj. pronoun, participle or noun, it has no article (excepting the adjective in superlative [§ 91, 3.]), and by this it is distinguished from the subject, in case the latter is defined by the article or otherwise: **לֹא טוֹבָה הָעֵצָה** the counsel is not good, 2. Sam. 17, 7. **בִּי-גִבּוֹר אָבִיךָ** for thy father is a hero, ibi. 10.

3. The predicate generally agrees with the subject, when a verb, in gender, number and person: **דָּלַכָּה נַפְשִׁי מֵחַוִּינָה** my soul melteth for sadness, Ps. 119, 28., when an adjective, participle or adj. pronoun, in gender and number: **יְהוָה דָּבָר יֵשֶׁר** the word of the Lord is upright, Ps. 33, 4. **זֹאת הָאִשָּׁה וְזֶה-בְנָהּ** this (is) the woman, and this (is) her son, II. Kings 8, 5. Nevertheless the Hebrew allows more freedom in this respect than other languages, using a construction correspondent to the sense more than to the external form.

4. *Exceptions.*

- a. When the predicate commences the sentence, the third person masc. sing. is occasionally used impersonally: as **וַיְהִי לוֹ שְׁלֹשִׁים בָּנִים** and he had thirty sons.
- b. Nouns of multitude frequently take a plural verb: as **וַיִּרְאוּ הָעָם** and the people saw, and vice versa substantives used in the plural form (§ 82, 4.) are often joined with a verb singular: as **בָּרָא אֱלֹהִים** God created.
- c. The predicate does not agree with the subject, but with the genitive belonging to it, in case the genitive is the more important word: as **קוֹל דְּמֵי אֶחָיִךְ צֹעֲקִים** the voice of thy brothers blood cries (Gen. 4, 10.), the predicate is governed by **דְּמֵי** the drops of blood. **רוּחַ הַקָּדִים נָשָׂא** and the east wind brought the locusts, Ex. 10, 13. **רוּחַ** feminine, but **נָשָׂא** refers to **קָדִים**. In the same manner with **רַב שָׁנִים יוֹדִיעוּ חֲכָמָה: רַב** the multitude of years teach wisdom, Job 32, 7. and nearly always with **וַיְהִי כָּל-יְמֵי אָדָם, כָּל** and all the days of Adam were.
- d. A verb singular joined with the subject in plural and vice versa, often has a distributive signification: as **בְּהֵמוֹת שָׂדֵה תִּעְרֹג נָסוּ וַאֲיֹרְרֹף רָשָׁע** the beasts (i. e. each of the beasts) of the field shall cry, Joel 1, 20. **נָסוּ וַאֲיֹרְרֹף רָשָׁע** the wicked (every wicked man) flee, although no one pursueth. Prov. 25, 1.

5. When the predicate belongs to several nouns or pronouns, the following rules must be observed: a) It generally takes the plural: as **אֲנִי וּבְנֵי שְׁלֹמֹה חַטָּאִים** I and my son Solomon are sinners, I. Kings I, 21. b) When they are of different genders, the masculine is preferred to the feminine: as **בָּנָיו וּבָנוֹתָיו אֵכָלִים** his sons and his daughters (were) eating, Job 1, 13. c) When they are of different persons, the predicate follows the most important, i. e. the first person rather than the second, and the second in preference to the third: **נַכְרֹתָהּ בְּרִית אֲנִי וְאַתָּה** let us make a

covenant, I and thou, Gen. 31, 44.: as **אֲנִי וְהַנֶּעַר נֵלְכָה** I and the lad will go yonder, Gen. 22, 5. d) Sometimes, especially when the predicate precedes the subject, it agrees only with one of the nouns, most frequently with the nearest, being understood for the others: as **וַיָּבֹא נֹחַ** and Noah came in, and his sons and his wife (came in); **וַתְּדַבֵּר מִרְיָם וְאַהֲרֹן** and Miriam spoke and Aaron (spoke).

§ 79. VERBAL ARRANGEMENT.

1. As a leading principle, the word upon which the most stress is to be laid, always begins the sentence: as **בְּרֵאשִׁית בָּרָא אֱלֹהִים** *In the beginning* God created, **בְּרֵאשִׁית** as the most important word taking the lead; hence every word to be emphatic, precedes the rest.

2. In a simple and independent normal sentence, the words are in the natural succession of Subject, Predicate and Object: as **בְּנֵיךָ אוֹכְלִים וְשׂוֹתִים יַיִן** thy sons were eating and drinking wine, Job 1, 18.

3. The predicate precedes the subject:

a. When it is an adjective: as **גָּדוֹל עֲוֹנִי** my iniquity is great; Gen. 4, 13. **טוֹבָה חֶכְמָה עִם נְהֻלָּה** wisdom is good with an inheritance, Eccl. 7, 11.

b. When it is a verb connected with Conversive Vav; without this connection with ו the succession is regular: as **וַיָּבֹא יִצְחָק** and Isaac came, but **וַיֵּצֵא יִצְחָק בָּא** and I. came, **וַיְהִי הָאִישׁ** and the man was, but **וַהֲאִישׁ הָיָה**.

c. When **אֲשֶׁר**, an adverb of negation **לֹא** etc., an interrogative pronoun or prefix, and particles like **כִּי**, **אֲוִלִּי**, stand before the predicate: as **כָּל מַלְאֲכָתוֹ אֲשֶׁר בָּרָא אֱלֹהִים** all his work which God had created, Gen. 2, 3. **לֹא נֹתַר כָּל-יֶרֶק** there was not left any green thing; **כִּי אֶמְלֹל אֲנִי הַשֹּׁמֵר אָחִי אֲנֹכִי** am I my brother's keeper? **אֲוִלִּי יִחְסְרוּן חֲמִישִׁים הַצְדִּיקִים חֲמִשָּׁה** peradventure there shall lack five of the fifty righteous.

d. When a verb stands in jussive or the construction is

impersonal: as יִקּוּי הַמַּיִם the waters shall be drawn together, יְהִי מְאֹרֹת let there be luminaries.

4. When the subject follows the predicate, the object takes its place after the subject: as בְּרָאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ.

5. The object connected with an interrogative pronoun or prefix, stands before the verb: as אֶת־שׁוֹר מִי לָקַחְתִּי וְחִמּוֹר מִי לָקַחְתִּי whose ox have I taken? or whose ass have I taken? 1. Sam. 12, 3.

6. Of two accusatives, the one of a person, the other of a thing, the former precedes; and the same rule obtains when besides the accusative of a thing the person stands in indirect relation to the verb: as כִּי אַתָּה תִּנְחִיל אֶת־הָעָם הַזֶּה אֶת־הָאָרֶץ for unto this people shalt thou divide for an inheritance the land Jos. 1, 6. הוּא עָשָׂה לָנוּ אֶת־הָרָעָה הַגְּדוֹלָה הַזֹּאת he has done us this great evil, I. Sam, 6, 9. וְאֶעֱשֶׂה עִמּוֹ חֶסֶד אֱלֹהִים that I may do the mercy of God unto him, 2. Sam, 9, 3.

NOTE. Many exceptions are to be found to the foregoing rules, but as by giving them, we would only confuse the mind of the student, they are omitted.

CHAPTER II.

SYNTAX OF THE PARTS OF SPEECH.*

§ 80 THE ARTICLE.

1. The article is omitted, when the noun is defined by a suffix, or a following genitive, or if it is a proper name: as בֵּית הַמֶּלֶךְ the house of the king; בֵּיתִי my house; אַבְרָהָם Abraham.

*The dependence of the several parts of compound sentences cannot be understood, until the student has become acquainted with the syntax of the parts of speech and the influence which they mutually exert in a proposition.

2. The adjective or the demonstrative pronoun *attributively* employed requires the article, when they belong to a *determined* substantive: as בֵּיתִי הַגָּדוֹל my large house; בֵּית מֶלֶךְ הַגָּדוֹל the large house of the king.

3. Proper names originally appellative, take the article: as הַלְבָנוֹן the Lebanon (the white mountain), הָרָמָה Ramah (the Hight, the high city).

4. The article has occasionally demonstrative power: as הַיּוֹם this day; הַפַּעַם this time; הַשָּׁנָה this year.

5. The vocative case often takes the article: as הַמֶּלֶךְ O king!

NOTE. Except when the article could not have been joined to the nominative: *not* הַדָּוִד O David!

6. The indefinite article is indicated by the omission of the ה: as בֵּית a house, אִישׁ a man; though sometimes expressed by the numeral אֶחָד: as נָבִיא אֶחָד a prophet, or אִישׁ in the sense of *person* indefinitely used, standing before nouns or adjectives, particularly before gentile names: אִישׁ צַדִּיק a just (man), אִישׁ גִּבּוֹר a hero, אִישׁ יְהוּדִי a Jew, אִישׁ עֵבְרִי a Hebrew.

7. מְזֻמּוֹר דָּוִד, עֶבֶד שַׂר הַטֹּבָחִים, אִפֶּה הַמֶּלֶךְ may mean *the* baker, or *a* baker of the king; *the* servant, or *a* servant of the officer of the executioners; *the* song, or *a* song of David; to avoid ambiguity a circumlocution (לְ, אֲשֶׁר) is used: as אִפֶּה לְמֶלֶךְ אֲנִי I am a baker of the king; הָאִפֶּה הַמֶּלֶךְ לְאֲשֶׁר לְמֶלֶךְ the baker of the king; מְזֻמּוֹר לְדָוִד a song of David; עֶבֶד לְשַׂר הַטֹּבָחִים a servant of the officer of the executioners.

8. The article must be repeated before several nouns following one another, even when of the same gender or number: as הַמַּסּוֹת הַגְּדוֹלֹת אֲשֶׁר רָאוּ עֵינֶיךָ וְהָאֲתָת וְהַמַּכּוֹתִים וְהַיָּד הַחֲזָקָה הַגְּדוֹלָה הַנְּטוּיָה: the great trials which thine eyes saw, and the signs, and the wonders, and the strong hand, and the stretched-out arm.

9. On the article used as a relative pronoun, see (§ 96, 8.).

THE NOUN.

§ 81. GENDER.

1. For the neuter the masculine is sometimes used: as **זֶה יִתְּנוּ כָּל-הָעוֹבֵר עַל-הַפְּקוּדִים** this (hoc) they shall give every one that passeth among them that are mustered, the feminine, however, most frequently: as **מִי שָׁמַע כָּזָאת** who has heard such a thing? (**דָּבָר** res, negotium, a thing, must be considered here as omitted, and the part of speech agreeing with it, is employed most commonly in the feminine, as in German: *dieses*, for *diese Sache*, and in Latin: *factum*, for *res facta*). Hence a verb being the predicate of an antecedent sentence either expressed or understood, takes the feminine form: as **וַיְהִי חֵק בְּיִשְׂרָאֵל** and it was a custom in Israel, Jud. 11, 39. (**חֵק** masc.) for **וַיְהִי חֵק מֵאֵת יְהוָה הִיְתָה זֹאת** from God was this, for **אֶחָת שְׂאֵלֹתִי מֵאֵת יְיָ** one (thing) have I desired of the Lord, for **דָּבָר אַחֲרֵי שְׂאֵלֹתִי** Comp. **כִּי עָשִׂיתָ אֶת-הַדָּבָר הַזֶּה** 1. Mos. 3, 14. and **כִּי עָשִׂיתָ זֹאת** 1. Mos. 20, 10.

Adjectives with the feminine ending either in singular or plural, are often considered as abstract nouns, conveying a neuter sense: **נִכְחָה** righteousness; **הַגְּדֹלוֹת וְהַנִּרְאֹת הָאֵלֶּה** the great and fearful things (*magna et timenda*).

2. When the abstract stands for the concrete, the signification often determines the gender: as **וְגִלּוֹת... יִרְשׁוּ** and the exile = the exiles shall possess. Obad. 1, 20.

§ 82. NUMBER.

1. The singular is often used in a collective sense: as **בָּקָר** cattle; **צֹאן** small cattle, flock; **כֶּסֶף** silver; **חֲטָה** wheat.

2. When these collectives occur in plural, their meaning is modified: as **חֲטָתִים** grains of wheat, **כֶּסֶּפִּים** money pieces.

3. The singular of patronymics with the article, very often has a plural signification: as **הַיְבוּסִי** the Jebusites.

4. The plural in some instances is employed to express dignity or majesty, hence it is called: *Plural of Majesty*.

To this belong:

- a. **אֱלֹהִים** God, when meaning the true God most frequently takes a singular verb: as **בְּרָאשִׁית בָּרָא אֱלֹהִים** In the beginning God created. Sometimes the verb stands in plural: **בְּאֲשֶׁר הִתְעוּ אוֹתִי אֱלֹהִים** when God caused me to wander, Gen. 20, 13. At a later period, however, the construction with the plural was avoided as polytheistic.
- b. **אֲדָנִי** (antiquated form of plural), the regular form is **אֲדָנִים**, const. st. **אֲדָנִי**, from the sing. **אֲדֹנָן** master, lord. In addressing the Supreme Deity the form **אֲדָנִי** is employed; in accosting a person of rank **אֲדָנִי** (with Patach) Gentlemen! instead of **אֲדָנִי** Sir!
- c. **יְשִׁרִי** the Almighty; ancient plural of **יָשָׁר** (Arab. **شَرِيد** strong, vehement).
- d. **קְדוֹשִׁים** the Holiest, plur. of **קְדוֹשׁ** holy.
- e. **בַּעַל** Lord, master, superior, when connected with suff. the plural commonly occurs: as **בְּעַלְיָהּ**, **בְּעַלָּיו** his, her master, but **בַּעְלִי** my husband.

With the plural of majesty the verbs stand in the singular, the adjectives and appositions either in the singular or plural.

5. Words with a plural form and singular signification occasionally occur: as **נִקְמָה** = **נִקָּם** or **נִקְמוֹת** vengeance. The poets frequently take advantage of this license, to add power to their language, or to give a period a more musical termination, § 58, 9.

6. The plural of a compound expression conveying one idea (a noun in the const. state followed by a genitive) is formed by giving the first noun the plural termination: as **בְּנֵי יִשְׂרָאֵל** Israelites, the children of Israel.

THE CASES.

§ 83. CONSTRUCT STATE AND THE GENITIVE.

1. The genitive having no proper form is only recognised by the preceding construct state: as **בְּנֵי יוֹסֵף** Joseph's sons.

2. Nouns in the const. state cannot be connected by ו; the cattle and horses of the king cannot be translated **בְּקָר הַמֶּלֶךְ וּסּוּסוֹ**, but **בְּקָר הַמֶּלֶךְ**; not **מִשְׁקָה וְאַפָּה מֶלֶךְ**; but **מִשְׁקָה מֶלֶךְ מִצְרַיִם וְהָאֵפָה** Gen. 40, 1. or **הַמִּשְׁקָה וְהָאֵפָה אֲשֶׁר לַמֶּלֶךְ מִצְרַיִם** ib. 5. Nouns in the genitive may be connected: as **קִנְיָה שָׁמַיִם וָאָרֶץ** possessor of heaven and earth, or more usually the word in the construct state is repeated: as **אֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ**.

3. Several words in construction may follow each other: as **לֵב רָאשֵׁי עַם־הָאָרֶץ** the heart of the chiefs of the people of a land, **וְאֵלֶּה יְמֵי שְׁנֵי־חַיֵּי אַבְרָהָם** and these (are) the days of the years of the life of Abraham. The predicate must agree with the first as the principal noun; in case the first is of less importance, the predicate is governed by the following noun: as in connection with **כָּל** all, **רַב** multitude, **מִבְּחָר** choice, best, especially with **כָּל** and following participle: as **מְלֵאוֹ מִבְּחָר עַמְּקֵי מְלָאוֹ** thy choicest valleys are full, prop. the choice of thy valleys is full.

4. The genitive is sometimes to be understood objectively: as **יְרֵאָה יְהוָה** the fear of the Lord; **דֶּרֶךְ מִצְרַיִם** the way to Egypt; **מְמַשְׁלֵת הַיּוֹם** the ruler of the day = which rules the day; **וַעֲקַת סֹדֶם** the cry of Sodom = against Sodom.

5. The const. st. is often used when nouns are in apposition, especially when the genus is to be defined by the species: **נָהָר פָּרָת** the river Euphrates; **קִרְיַת חֲצוֹת** the city Chutzoth; **בַּת יְהוּדָה** the virgin, the daughter Judah.

6. The Hebrew being deficient in adjectives a) the material is expressed by a substantive in genitive: as **קַעֲרַת כֶּסֶף**

a dish of silver, i. e. a silver dish; כְּלֵי בַרְזֶל vessels of iron, i. e. iron vessels; b) other adjective conceptions: as הַר קָדְשֶׁךָ the mountain of thy holiness, for thy holy mountain; שְׂפֵתֵי שָׁקֶר lips of a lie, for lying lips; אִישׁ שָׁבֵל a man of understanding, for a prudent man.

7. Participles or adjectives to be more nearly limited or defined by a following substantive stand in the const. st.: as גְּדוֹל הָעֵצָה great in counsel; יָפֶה תֹּאֵר masc., יָפֶת תֹּאֵר fem. beautiful of form; רֹדְפֵי צֶדֶק the pursuers of righteousness; שְׁבוּרֵי לֵב the broken of heart = the broken-hearted. Infinitives being considered as substantives and even adverbs with a substantive meaning can stand in the const. st.: שֵׁבֶת אָחִים the dwelling of brethren; מְעַט כֶּסֶף a little silver, literally: the smallness or fewness of silver.

8. The word in the genitive may be any word capable of defining the preceding const. st.: a pronoun, interrogative or demonstrative: מִי בֵּת מִי whose daughter? עִשָּׂה אֵלֶּה who does these (prop. doing of these); an adjective: יַיִן הַטּוֹב (Song of Sol. 7, 10.) good wine; a numeral: מִשְׁפָּט אֶחָד one judgment, בְּשָׁנַת הָרְבִיעִית in the fourth year; a noun preceded by a preposition: כִּשְׂמֹחַת בְּקִצִּיר as joy of in harvest = as joy of (a man) in h.; הָרִי בְּגִלְבֹּעַ mountains of the Gilboa; a whole sentence: שִׁפְתַּי לֹא יִדְעָתִי (cf. 9.).

9. The noun following the const. st. is sometimes omitted and must be supplied. Often the relative שֶׁ follows: שִׁפְתַּי לֹא יִדְעָתִי a language (of a man) which I know not, Ps. 81, 6. שְׁלַח־נָא בִּירְת־שְׁלָח Ex. 4, 13. אֲשֶׁר־יִשְׁלַם לָךְ Ps. 137 8. cfr. § 96, 45.

10. No third word can be interposed between the const. st. and its genitive: hence the adjective or demonstrative qualifying the const. st. must follow the genitive: the good hand of God יָד אֱלֹהִים הַטּוֹבָה; this book of the law, בְּנֵי מֶלֶךְ; the little children of the king סִפְרֵי הַתּוֹרָה הַזֶּה. Occasionally intervene: a) prepositions (8): הַקְטָנִים b) the local הָ: as הָאֵהָלָה שָׂרָה into the tent of Sarah; אֶרֶצָה כְּנָעַן into the land of Canaan.

c) **כל-עוד נשמתִי בי : כל** yet, still, after all the while my breath is in me.

11. The genitive is also indicated by **אֲשֶׁר לְ** (which belong to): as **הָרָעִים אֲשֶׁר לְשָׁאוּל** the herdsmen of Saul, or by **לְ** alone: as **מִזְמוֹר לְדָוִד** a psalm of David; the latter especially occurring (a) in enumerations: as **בְּשִׁבְעָה וָעֶשְׂרִים יוֹם לַחֹדֶשׁ** on the twenty-seventh day of the month, (b) when many genitives follow one another: as **דִּבְרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל** the books of the Chronicles (literally: the words of the days) of the kings of Israel, (cf. § 80, 7.); (c) when the governing noun is separated from the governed by words inserted: **עִיר גְּדוֹלָה לֵאלֹהִים** a great city of God, Jon. 1, 3. **בְּשָׁנָה שְׁתִּיתָּ לְמֶלֶךְ** in the second year of the king. (d) to avoid ambiguity, cf. § 80, 7.

§ 84. DATIVE.

1. The common sign for the dative is **אֶל** or **לְ**, its abbreviation. The verb **הָיָה** to be, when followed by **לְ** has the meaning of *to become*: as **וְהָיוּ לְבָשָׂר אֶחָד** and they become one flesh.

2. **לְ** with a suffix of the same person as that of the verb is often used pleonastically after verbs of motion, rest, going, coming, sending, etc. especially with imp. and future: as **לֵךְ-לָךְ** go; **אֵל-ךָ-לִי** I will go; **שְׁבוּ-לָכֶם פֹּה** abide ye here. It is a *dativus commodi*, indicating that the action is done for the benefit of the subject performing it.

3. By **לְ** are formed adverbs, which express a becoming of what the noun says, e. g. **לְעֵין** (Ez. 12, 12.) to the eye, i. e. plainly; **לְבֶטַח** (Job 11, 18.) to safety, i. e. safe; **לְרַב** (2. Chr. 20, 25.) to a multitude, i. e. much.

§ 85. ACCUSATIVE.

1. The accusative is employed for the nearer object (with or without **את** § 19, 4.) after transitive verbs.

2. The accusative stands to indicate the remoter object:
a) After verbs denoting abundance or want: **מָלָא** to be

full, to fill; שָׂבַע to be satiated; שָׂרַץ to swarm with; רָמַשׁ to creep; נָטַף and רָעַף to drop, distill. Kindred conceptions are: בָּרַךְ to bless; הִלָּךְ in the sense of overflow: הַגְּבָעוֹת הַלְכָנָה חֶלֶב the hills shall flow with milk; חָסַר to want; חָדַל to cease, leave off (with מִן, rarely with an acc.); יָשַׁכַּל to lose (children).

- b) After verbs which signify *to cover*, in which are embraced all those denoting: to clothe or unclothe, to gird, to crown, to plant, to sow: כָּסָה to cover; לָבַשׁ and לָבַשׁ to put on a garment, הִלְבִּישׁ Hi. with two accus.; עָטָה to cover, to clothe; פָּשַׁט to strip or put off a garment; עָרָה to put on, sc. an ornament; נָעַל to tie or latch the sandals for any one; חָגַר to gird; עָטַר to crown; נָטַע to plant; זָרַע to sow.
- c) After the verbs of teaching, commanding, questioning and answering: לָמַד to learn; לָמַר to teach; הִזְהִיר to enlighten, to teach, to warn; צִוָּה to command; שָׁאַל to ask, question; עָנָה to answer.
- d) After the verbs to do good or evil to any one, to reward or to punish: נָגַמַל to retribute, to recompense; יָשַׁלַם to requite, recompense; חָנַן to be gracious, merciful, compassionate to any one; עָנִישׁ to punish.

3. The accusative stands in apposition with the nearer object after the verbs which signify to make, to form, to build: as וַיִּבְנֶה אֶת־הַאֲבָנִים מִזְבֵּחַ and with the stones he built an altar; וַיַּלֵּךְ הַחֹשֶׁךְ יוֹם he makes the day dark with night. The verbs שָׁם to set, constitute, נָתַן to give, constitute, make, עָשָׂה to make, are more usually constructed with ל, to express the making or converting of an object into any special thing.

4. The accusative is also used adverbially and then answers: a) the questions of place: *Whither?* after the verbs of motion: as עָלוּ רֹאשׁ הַגְּבָעָה they went up to the top of the hill; וַיֵּצֵא הָעָם הַשָּׂדֶה the people went out into the field. *Where?* וַהֲוֵא יוֹשֵׁב פֶּתַח־הָאֹהֶל and he sat in the entrance of the tent. b) the questions of time: *How long?*

עֲבָדוּ שְׁתֵּים עָשָׂר שָׁנָה twelve years they served. *When?* חֲצוֹת-לַיְלָה אֶקוּם לְהוֹדוֹת לָךְ at midnight I will rise to give thanks unto Thee; עָרַב וַיִּדְעָתָם Ex. 16, 6. c) the questions of mood: *How?* יִגְרֹשׁ אֶתְכֶם בָּלָה Ex. 11, 1. he shall thrust you out entirely (בָּלָה completion). מִסְפַּר נַפְשֵׁיכֶם Ex. 16, 16. according to the number of your persons.

NOTE I. The above questions are more frequently answered by prepositions: as וַיֵּשֶׁב בְּאַהֲלִים and we abode in tents. בָּעֶרְבַּי לֵינָּה בְּכִי Ps. 30, 6.

NOTE II. *How old?* is commonly expressed by בֶּן or בֵּת with the addition of the year: as אַבְרָם בֶּן-חָמֵשׁ שָׁנִים וְשִׁבְעִים שָׁנָה Abram was seventy and five years old, when he went out from Haran. בְּצֵאתוֹ מִחָרָן:

d) To define the extent of the action expressed by the verb, or to indicate the part to which this action applies (concerning, in relation to, as to): חָלָה אֶת-רַגְלָיו he was diseased (concerning) his feet; הִכְסֵּא אֲנִי מִמֶּךָ (as to) the throne will I be greater than thou.

NOTE III. This is the Greek acc. synecdochical.

5. The accusative sometimes expresses the means or instruments: as רָגְמוּ אוֹתוֹ אֲבָן they overwhelmed him with stones; תֹּאכְלוּ חֶרֶב ye shall be devoured with the sword.

§ 86. THE ABSOLUTE CASE.

1. A noun beginning a proposition, which forming a clause by itself is not connected with what follows, is said to be in the *absolute case*, and is usually explained by supplying: as to, concerning, etc.

2. This case is used to give emphasis or prominence to a word.

3. It stands a) for the nominative: as לֵישׁ גִּבּוֹר בְּבֵהֵמָה a lion, the strongest among the beasts; b) for the dative: as אִישׁ זֶרַע לוֹ הָאָרֶץ the man of power, to him belongs the earth; c) for the accusative: as קִיץ וְחֵרֶף אַתָּה יִצְרָתָם as to summer and winter, thou hast made them; d) for the ablative: וּמִפְרֵי-הָעֵץ אֲשֶׁר בְּתוֹךְ הַגֵּן but of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it.

§ 87. APPPOSITION.

1. Nouns are often found in apposition in Hebrew, where in other languages, an adjective or another noun in the genitive would be employed, especially in the determination of number, measure, weight and time: as **אֵיפָה שְׂעוּרִים** an ephah of barley, **הַבָּקָר הַנְּחֹשֶׁת** the oxen, the brass, i. e. the brazen oxen.

2. When the first noun in accus. has **אֵת**, the second noun can take or omit it: as **אֶת-אָחִיו אֶת-הָבֵל** his brother Abel, **אֶת-קִמְוֵאל אָבִי אָרָם** Kemuel, the father of Aram. Thus it is with the prepositions: as **לְנָחֹר אָחִיךָ** to thy brother Nahor. The repetition takes place, when the second noun is not only an attribute to the first, but is employed to give a more complete and correct idea than the first: as **וַיִּכְצְרוּ בְּאִישׁ בְּלוֹט** and they pressed sore upon the man, upon Lot; **לְאֵדֹנִי לַעֲשֹׂו** to my Lord, Esau; **בְּשָׂדֶה בְּמִדְבָּר** in the field, in the desert. Jos. 8, 24.

3. The noun which limits or qualifies the other, takes the second place, except **הַמֶּלֶךְ**, which stands regularly before: **הַמֶּלֶךְ שְׁלֹמֹה** the king Solomon.

§ 88. DUPLICATION OF NOUNS.

The immediate repetition of the same noun indicates:

- a) a strengthening of the original meaning, or an emphasis: as **אָרֶץ אָרֶץ אָרֶץ** O earth, earth, earth, hear the word of the Lord! **צָדֵק צָדֵק תִּרְדָּף** justice, justice thou shalt follow;
- b) a great number: as **בְּאֵרוֹת בְּאֵרוֹת חֹמֶר** the vale of Shiddim was pits, pits of slime i. e. full of slime pits;
- c) a distributive sense, expressed in English by: *each, by*: as **בְּבֹקֶר בְּבֹקֶר** in the morning, in the morning i. e. every morning, **יוֹם יוֹם** day by day;
- d) a diversity or variety, in which case they are connected by **וְ**: as **אֶבֶן וְאֶבֶן** thou shalt not have stone and stone, i. e. diverse weights; **בְּלֵב וּלֵב יִדְבְּרוּ** with heart and heart they speak, i. e. with different hearts, with duplicity.

§ 89. SUBSTANTIVES USED IN THE PLACE OF ADJECTIVES.

1. A deficiency in adjectives is partially supplied by

verbs: as גָּרַל to be great; מָלֵא to be full, partially by substantives in the genitive or in apposition.

2. Abstract nouns in the relation of a genitive, take the place of adjectives: as כֹּל *the whole of*, expressive of totality, stands for *the whole* (adj.): as כָּל-הָאָרֶץ the whole earth, or *for all*: כָּל-הַגּוֹיִם all nations; תָּמִיד continuance, permanence, for continual: as נֵר תָּמִיד a continual light, lamp; עוֹלַת הַתָּמִיד continual, i. e. daily burnt-offering, קֹדֶשׁ holiness, for holy: as בְּגָדֵי הַקֹּדֶשׁ the holy garments; עוֹלָם eternity, for eternal: as דֹּרֹת עוֹלָם generations for ever (prop. generations of eternity).

3. Substantives are used for adjectives of material (§ 83, 6.): נָחָשׁ נְחֹשֶׁת a serpent of copper.

4. Personal qualities are expressed by a circumlocution with the nouns אִישׁ, בַּעַל, lord, possessor, בֶּן: as אִישׁ שֵׁיבָה an old man (a man of gray hair); בַּעַל הַחֲלָמוֹת the dreamer; בֶּן-חַיִל a warrior (son of strength); בֶּן-עוֹלָה a perverse man (son of perverseness).

NOTE. A kind of adjectives are formed poetically by בְּלִי, אֵין before the noun, corresponding to the English *in*, *less*: as בְּלִי before the noun, corresponding to the English *in*, *less*: as אֵין אֵיל strengthless, אֵין חֶקֶר unsearchable, בְּלִי לְבוּשׁ unclothed.

§ 90. ADJECTIVES.

1. The adjectives agree with their substantives in gender, number and definition by the article (§ 80, 2.).

2. When following the noun, they represent the attribute: as הָעִיר הַגְּדוֹלָה the great city; when preceding, the predicate: גְּדוֹלָה הָעִיר the city is great.

NOTE I Sometimes the adjective as predicate follows the noun, viz: when several words follow, which limit more nearly the signification of the adjective: as הָעִיר הַזֹּאת קְרִיבָה לָנוּם שָׁמָּה this city is near to flee unto; הֵן עוֹד הַיּוֹם גָּדוֹל לֹא עֵת הָאֶסֶף Lo, it is yet high day, it is not yet time for the cattle to be gathered.

§ 91. COMPARISON.

1. The *comparative* having no proper form is expressed

by the simple adjective with מִן *of, from*, which precedes the object compared: as מִתּוֹק מִדְּבַשׁ sweeter than honey.

2. Hence this form of the comparative is also employed after verbs and nouns of quality: as הִדְבֵּר אֲשֶׁר יִקְשֶׁה מִכֶּם the cause that is too hard for you; רַק הַכִּסֵּא אֲגִדֵּל מִמֶּךָ only in the throne will I be greater than thou. Before the infinitive, this מִן is translated: *than that*: as גָּדוֹל עֹנִי מִנְּשֹׂא my iniquity is greater than that it can be forgiven.

3. *Superlative*. The superlative also possessing no proper form is indicated: a) by the article before the adjective: as דָּוִד הוּא הַקָּטָן David was the youngest.

מִה־הוּא הַיָּקָר¹ עָלֵי הָאֲדָמָה² הַנֶּפֶשׁ; מִה־הוּא הַפָּר²;
הָעוֹנִי³; מִה־הוּא הַמְּתוֹק⁴ הָאֶהָבָה; מִה־הוּא הַקָּרוֹב⁵ הַמֵּוֹת;
מִה־הֶרְחוֹק⁶ הַמְּזוֹל⁷; מִה־הוּא הַקָּשָׁה⁸ דַּעַת אֶת־עֶרְכּוֹ⁹;
מִה־הוּא הַקָּל¹⁰ רְאוּת נִגְעֵי¹¹ אֲחֵרִים.

precious¹ bitter² poverty³ good fortune⁴ (modern Hebrew) hard, difficult⁵ value⁶ blemish, defect⁷.

b) By doubling the adjective or noun, so that the latter stands in the genitive plural: as עֶבֶר עֲבָדִים servant of servants, i. e. the lowest servant; קֹדֶשׁ הַקִּדְשִׁים holy of holies, i. e. the most holy place.

c) In poetry the words מוֹת, יְהוָה, אֵל, אֱלֹהִים convey a superlative meaning: as הָרִי הָרָרִי אֵל mountains of God, i. e. the highest mountains; נָשִׂיא אֱלֹהִים a prince of God, i. e. an eminent prince; תְּרִדַּת יְהוָה a deep sleep from the Lord = the deepest sleep; מְהוּמַת מוֹת a tumult of death, i. e. a most fearful tumult.

§ 92. NUMERALS.

1. The numerals can either follow or precede the substantive, with the exception of אַחֵר which invariably follows it.

2. In combinations of higher numbers either the higher or the lower takes the lead connected by ו: as וַיְהִי חָיִי שָׁרָה וְיִשְׂרָאֵל Gen. 23, 1. שִׁבְעַת וְעֶשְׂרִים שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעַת שָׁנִים

אַבְרָם בֶּן־חֲמִשׁ שָׁנִים וְשִׁבְעִים שָׁנָה Esth. 1, 1. וּמֵאָה מְרִינָה
בְּצִאתוֹ מִחָרָן Gen. 12, 4.

3. The nouns to which are joined the cardinals 2—10 are invariably plural. In higher numbers the singular is frequently found, as with יוֹם day, שְׁשָׁה עָשָׂר יוֹם 16 days, לַיְלָה night, Gen. 7, 4. שָׁנָה year, אִישׁ man, אֶלֶף thousand, אַמָּה a cubit (prop.: the fore-arm), etc. but the plur. is used, when they precede the numeral: as יָמִים שְׁמֹנֶה עָשָׂר 18 days, עָרִים אַרְבָּעִים וְשֹׁמֹנֶה forty-eight cities, Jos. 21, 40., but אַרְבָּעִים וְשֹׁמֹנֶה עִיר Num. 35, 6, 7.

4. To the numerals suffixes may be appended: as שְׁנֵיהֶם they two, or both of them; שְׁלֹשָׁתֶכֶם you three. With the dual ending, they indicate multiplication: as שִׁבְעָתַיִם seven-fold; for which purpose רֶגֶל פַּעַם time (properly foot, tread or step) are often employed: as שְׁלֹשׁ רֵגְלִים, שְׁלֹשׁ פְּעָמִים three times.

5. The feminine of the ordinals also signifies a part of a unit, hence it expresses the fractional numbers: as שִׁשִּׁית the sixth part of = $\frac{1}{6}$, רְבִיעִית the fourth part of = $\frac{1}{4}$.

6. The distributive numerals are expressed by the doubling of the cardinals: as שְׁנַיִם שְׁנַיִם two by two.

7. When something is summed up, כּ before numbers is used, in which case it is to be translated *consisting of*: כּבִּשְׁבַּעִים נֶפֶשׁ consisting of seventy, Deut. 10, 22. Job 23, 13.

PRONOUNS.

§ 92. PERSONAL PRONOUN.

1. In the separate personal pronoun may be contained both the subject and substantive verb: as מֵאֵין אַתֶּם מִחָרָן אֲנַחְנוּ whence are ye? of Haran we are.

2. To give emphasis to a noun or a suffix (verbal or nominal), a separate pronoun of the same gender, number and person is added pleonastically: אֲנִי הִנֵּה בָרִיתִי אִתְּךָ Gen. 17, 4.; the separate pronoun being often preceded by גַּם as גַּם אֲנִי אֲבִי בְּרַכְנִי גַם אֲנִי אֲבִי bless me, even me (Hebr. even I),

Gen. 27, 38. וְלִישָׁת גַּם הוּא יָלַד בֶּן and to Seth, to him also (Hebr. *he*) there was born a son, Gen. 4, 26.

3. Vice versa, the noun sometimes occurs, after it has been indicated by a verbal or nominal suffix: as וַתִּרְאֶהוּ אֶת-הַיֶּלֶד she saw it—the child, Exod. 2, 6. יְבִיאָהּ אֶת-תְּרוּמַת יְהוָה he shall bring her (it), the offering of the Lord, Exod. 35, 5. בָּבֹאוּ הָאִישׁ when he came, the man, Ex. 10. 3.

4. The verbal suffix conveys the meaning of an accusative, in rare instances, as with נָתַן to give, of a dative: נָתַתָּנִי thou hast given *to me* (Josh. 15, 19.); וַיִּזְעַקוּךָ and they cried *to Thee* (Neh. 9, 28.).

5. When the verb has a double pronominal accusative, the former is connected with the verb, the latter with אֵת: as וְהִרְאֵנִי אֹתוֹ וְאֶת-נְעוּדוֹ and he will show me both it and his abode, 2. Sam. 15, 25.

6. The nominal suffix is often objective in sense: as יִרְאֶתָּה fear before Him; וּמִוְרָאֲכֶם וּחְתָּכֶם and the fear of you and the dread of you. Gen, 9, 2.

7. When a noun in the const. st. conveys with its following genitive one conception, the suffix is attached to the genitive: as כְּלֵי מִלְחָמָתוֹ his instruments of war (properly: the instrument of his war); הַר קָדְשִׁי my, holy mountain (prop.: the mountain of my holiness).

NOTE I. The personal pronouns are implied in the preformatives and affirmatives of the verb, and are expressed only, when they denote emphasis or opposition: as אַתָּה אָמַרְתָּ בְּלִבְּךָ thou, thou hast said in thy heart, Isa. 14, 13. כֹּה אָמַר יְהוָה אֲנִי הָעֹלֵיתִי אֶת-יִשְׂרָאֵל מִמִּצְרַיִם וְאַתֶּם מֵאַסְתֶּם אֶת-אֱלֹהֵיכֶם thus saith the Lord: I, I brought up Israel out of Egypt and ye, ye have scorned your God; וְשַׁמְתִּי אֲנִי אֶת-פָּנַי בְּאִישׁ הַהוּא I, I will set my face against that man.

§ 94. DEMONSTRATIVE.

1. The personal pronoun of the third person is used demonstratively: as בַּיּוֹם הַהוּא in that day, pointing out the more remote object. § 22, 2.

2. The demonstrative when standing *before* the noun must be considered as the predicate of a clause: as **זֶה חֶסֶדְךָ אֲשֶׁר** **תַּעֲשֵׂי עִמָּדִי** this is thy kindness, which thou shalt do unto me; ... **זֶה לַחֲמִנֵי חֶם** this is our bread, we took it hot for our provision; **זֹאת הָאִשָּׁה** this is the woman; **הוּא הָאִישׁ** that is the man.

3. The demonstrative when *following* the noun is considered an attribute, and usually has the article: as **הַבַּיִת הַזֶּה** this house; **הָאֲנָשִׁים הָאֵלֶּה** these men.

NOTE I. **הוּא** is used to make the subject very prominent and distinguish it from other things, and so it may be rendered *self*: as Num. 18, 22., hence **הוּא** may be joined to the first or second pers. pronoun, e. g. **אֲנֹכִי הוּא** I myself, Isa. 43, 55. **אַתָּה הוּא** thou thyself, Jer. 49, 12.

NOTE II. **הוּא, הִיא** before a noun with a following demonstrative makes the meaning stronger: **הוּא הַלַּיְלָה הַזֶּה** this same night, Ex. 12, 42.

NOTE III. **אֵלֶּה** in connection with numbers is always placed after them: Gen. 9, 19; 22, 23; Ex. 21, 11.

4. When a demonstrative and an adjective are both attributes, the adjective is second in order, the demonstrative third: as **הַהָר הַגָּדוֹל הַזֶּה** this high mountain. If the adjective follows the demonstrative, the sense will be altered: as **הַהָר הַזֶּה הַגָּדוֹל** this mountain (which is) the high.

5. The feminine **זֹאת** when *separate* has a neuter meaning: as **זֹאת עָשָׂה** Gen. 45. 17. **כֹּזֶאת וְכֹזֶאת** thus and thus, so and so; **בְּתֵם לְבָבְךָ עָשִׂיתָ זֹאת** in the integrity of thy heart thou didst this (thing). Gen. 20, 6. § 81, 1.

6. **זֶה** is occasionally used relatively: as **מָקוֹם זֶה יִסְדָּתָהּ** **לָהֶם** the place which thou hast founded.

NOTE. **זֶה** in connection with interrogative particles or appended to words of exclamation makes the question more animated and gives emphasis: **מִי זֶה** who there? **אֵי זֶה** who? **מַה-זֶּה** what then? **זֶה הִנֵּה** see there! Relating to time it is equivalent to the German *schon*, English *now*: **זֶה פַּעַמַּיִם** now twice, cf. Gen. 31, 38, 43, 10.

§ 95. INTERROGATIVE.

1. The interrog. **מִי** relates to both genders and numbers, usually it refers to persons, rarely to things: as **מִי־שִׁמְךָ** what is thy name? Jud. 13, 17. **מָה**, **מֶה** what? of things, in questions either direct or indirect, Num. 13, 18.

NOTE I. Sometimes **מִי** and esp. **מָה** are used in a prohibitory, denying, blaming sense: **מֶה־תִּנְסוּן** why tempt ye? Ex. 17, 2. **מֶה־תִּרְיֹבֹן** what do ye strive about? ib. so that it forms the transition to a negation; sometimes it is quite negative: 1. Kings, 12, 16. Job 6, 25. Num. 23, 10. Is. 53, 1.

2. **הֵ** in a direct interrogation: **הֲשִׁמַּתְ לְבָבְךָ אֶל־עַבְדִּי אִיּוֹב** hast thou considered my servant Job? In an indirect interrogation, *whether*: **הֲיִשְׁכֶּם אֱהָבִים אֶת־יְהוָה** to know—whether ye love the Lord.

3. In disjunctive questions **הֵ** is used in the first, **אִם** in the second clause: **הֲלֹנִי אַתָּה אִם לְצָרֵינוּ** art thou for us or for our adversaries?

NOTE II. **מִי** and **מָה** followed by a relative, become also relative in signification: **מִי אֲשֶׁר לָמַד** he who learned; **מָה שֶׁהָיָה** that which was.

§ 96. RELATIVE.

1. The particle **אֲשֶׁר** gives to pronouns, substantives, adverbs and even to a whole sentence a relative signification.

Relating to a preceding noun that expresses place, time and manner, it can denote with respect to place *where*, with respect to time *then*, *when*, with respect to manner *that*, *wherefore*.

2. The verb or other part of speech that governs the word belonging to **אֲשֶׁר** (which as relative begins the clause), is interposed between them: as **הַמַּלְאָךְ אֲשֶׁר שָׁלַחְתִּי אֹתוֹ** the messenger (angel) whom I have sent, not **הַמַּלְאָךְ אֲשֶׁר אֹתוֹ שָׁלַחְתִּי**

3. **אֲשֶׁר** often appears with prefixes, in which case *that*, *the personal pronoun*, or another antecedent, that has been omitted must be supplied: as **עָשָׂה לִי מַטְעָמִים כְּאֲשֶׁר אֶהְבֹּתִי**

make unto me savory meat, as which I love (i. e. such—as that); **בְּאִשֶּׁר הוּא שָׁם** for God has heard the voice of the lad—in which he is there, (i. e. in the place in which):

- לְאִשֶּׁר** to that person or thing, who or which;
אֵת אִשֶּׁר him who, that which;
מֵאִשֶּׁר from or of that which;
כְּאִשֶּׁר as that, according to etc.

4. **אִשֶּׁר** is often omitted, not only as the relative in English, when governed by the verb or by a particle, but also when governing the verb itself: as (Isa. 42, 16.) I will cause the blind to go in a way **לֹא יָדְעוּ** (which) they know not, (Exod. 6, 28.). And it was in the day **דִּבֶּר יְהוָה** (in which) the Lord spake to Moses.

5. When an entire sentence is the object of the principal sentence, **אֵת אִשֶּׁר** precedes the sentence in the objective: as **שָׁמַעְנוּ אֵת אֲשֶׁר-הוֹבִישׁ יְהוָה אֶת-מִי יַם-סוּף** we have heard how the Lord dried up the water of the Red Sea.

6. **אִשֶּׁר** another form of the genitive, see § 83, 10.

7. Sometimes, especially before participles, the article **הַ** (**הַ**, **הַ**) stands for the relative: as **הַנִּמְצְאוֹ** that are found, 1. Chron. 29, 17. **הַהֹלְכִים בְּתוֹרַת יְהוָה** who walk in the law of the Lord, Ps. 119, 1.

§ 97. REFLEXIVE AND RECIPROCAL PRONOUNS.

1. The reflexive pronoun signifying the accusative, is expressed by the reflexive conjugations Niphal and Hithpael or in case these cannot be employed, by **אֹתוֹ**, **אֹתָהּ** etc.: Do they provoke Me to anger? **הֲלוֹא אֹתָם** (do they) not (provoke) *themselves* to the confusion of their own faces? Jer. 7, 19. Woe be to the shepherds of Israel **אִשֶּׁר הֵיוּ** **רָעִים אוֹתָם** that do feed *themselves*! Ez. 34, 2, 8, 10.

2. Denoting the remoter object i. e. the dative or the case governed by a preposition, it is expressed by the suff. of the third person: as (Jud. 8. 33.) and made Baal-berith God **לָהֶם** to them (*themselves*) (Gen. 46, 7.). His sons, his daughters and all his seed **הֵבִיא אֹתוֹ** brought he with himself (him) into Egypt.

יִסַּר¹ לֵץ לִקְחָ לוֹ קָלוֹן²: רָאִיתִי חֲכָמִים דּוֹמִים³ לְרוֹפְאִים⁴ יוֹעֲצֵי
שָׂכָל⁵ הֵם לְאַחֲרִים וְלֹא לָהֶם:

to chastise, to instruct¹ disgrace² to be like³ physician⁴ (§ 83, 6.)⁵.

3. By certain substantives with suffixes, conveying similar ideas to the following: נַפֶּשׁ soul. לֵב heart, כְּבוֹד honor, קֶרֶב inward part, עֵצֶם bone, עֵין eye, (עֵינִי I myself, Job 19, 27. מִנְּנִד עֵינִי before me, Isa. 1, 16.), or: my flesh, my name, etc.: as אָמַר בְּלִבּוֹ he hath said in his heart = to himself, Ps. 10, 6. And Sarah laughed בְּקֶרְבָּהּ within herself, Gen. 18, 12. עֵצֶם commonly used in this sense in modern Hebrew (Mishna): לְעַצְמוֹ to himself. Comp. Job 2, 5. עַצְמוֹ he himself; עַצְמִי I myself, Job 30, 30.

4. The *reciprocals*: the one, the other, one another, are expressed by אִישׁ אָחִיו the man—his brother; אִשָּׁה אֲחוֹתָהּ the woman—his sister; אִישׁ רֵעֵהוּ the man—his neighbor; אִשָּׁה רֵעִיתָהּ the woman—her companion.

§ 98. OTHER PRONOUNS.

1. אִישׁ or אָדָם used indefinitely, signify *some one, any one*. דָּבָר, כָּל־דָּבָר without the article, *something, anything*. לֹא or אֵין connected with the foregoing: אֵין כָּל, לֹא מְאוּמָה, אֵין דָּבָר (מְאוּמָה for מָה וּמָה i. e. whatever) not anything = *nothing*.

2. For *each, every* when substantive, אִישׁ, אִשָּׁה are employed, sometimes in repetition: as אִישׁ וְאִשָּׁה, אִישׁ אִישׁ.

To convey the sense of an adjective, the noun is either doubled, or כָּל is used: as בְּבֹקֶר בְּבֹקֶר every morning; כָּל־אָדָם (without the article) every man. כָּל with the article after it, expresses *all, the whole*: כָּל הָאָדָם all men, כָּל הַגּוֹי the whole nation, כָּל־הַגּוֹיִם all nations. Thus כָּל with suffixes: כָּלְכֶם ye all, כָּלָם they all.

3. The *same, himself*, with persons הוּא, הִיא (Num. 18. 23. Ps. 50, 6.); the meaning appears stronger, when הוּא or הִיא precedes the noun, and הַזֶּה, הַזֹּאת follows it: הוּא הַלַּיְלָה הַזֶּה this same night, Ex. 12, 42.; § 94, Note II.

with things by **בְּעֵצָם הַיּוֹם הַזֶּה** same, selfsame: in the selfsame day.

4. *No, nobody, no one* is expressed by **אֵין** following: **אֵין יִרְאַת אֱלֹהִים**, and **אֵין** preceding or following: the fear of God is not; by **לֹא**, or by **אֵפֶס מָקוֹם**: **עַד אֵפֶס מָקוֹם** till (there was) no place.

5. *Whoever*: **מִי**; *whosoever*: **מִי אֲשֶׁר**; *whatever, anything, something*: **מָה**, **מַה** or **מֵאוּמָה** following the const. st. in the genitive: **דְּבַר מָה** Num 23, 3. **מִשְׁאֵת מֵאוּמָה** Deut. 24, 10. *That which*: **מָה שֶׁ**, **מָה אֲשֶׁר**.

6. *Some, several of*, by **מִן הָעָם**: **מִן הָעָם** several of the people, Ex. 16, 27. **מִדָּם** some of the blood, Ex. 12, 7.

THE VERB.

§ 99. IN GENERAL.

1. The *Preterite* and the *Future*, properly the only tenses, convey in different ways almost all the conceptions of time.

2. Their primary inherent meanings are however: *Preterite*—what is past or completed; *Future*—what is incomplete, what still continues, and what is to come.

§ 100. THE PRETERITE.

The preterite denotes:

I. The Past.

- a) The absolutely past: as **מִי הִגִּיד לְךָ** who told thee?
- b) The historical tense (Aorist): as **רָחֵל הָיְתָה יְפֹת-תָאֵר** Rachel was of beautiful form.
- c. *The Pluperfect*: as **וַיְהִי וַיְבָרֶךְ אֶת-אַבְרָהָם בְּכָל** and the Lord had blessed Abraham in all things, 1. Mos. 24, 1., especially 1) in relative or dependent sentences and clauses, which define the principal action and in the point of time precede it: as **וַיַּעַשׂ נֹחַ כְּכָל אֲשֶׁר צִוָּהוּ יְהוָה** and Noah did according to all that the Lord had commanded him; 2) when it is connected in the same sentence with another past tense: as **וַיְהִי הַשָּׁמֶשׁ בָּאָה** and the sun had gone down.

II. The Present:

- a) In verbs of quality, as **הָכֵם** to be or become wise, **גָּדֹל** to be or become great, **קָטַן** to be little, small: **קִטְנִי מִכָּל הַחֲסָדִים** I am unworthy (prop. little) of all the mercies.
- b) In verbs of habit or frequency: **אֱלֹהֵי בְךָ בָטַחְתִּי אֶל-אֲבוֹשָׁה** my God I trust in Thee, let me not be ashamed, Ps. 25, 2.
- c) In verbs of state or condition: **לָמָּה חָרָה לָךְ וְלָמָּה נָפְלוּ פָנֶיךָ** wherefore art thou wrath? and wherefore is thy face fallen?
- d) Of a state or condition commenced in the past, and yet continuing: **אֲנָשֵׁי מִקְנֶה הָיוּ עֲבָדֶיךָ** thy servants are cattle-keepers (men of cattle).

III. The Future:

- a) In predictions, prophesies and assurances, which are regarded as certain, as though already fulfilled: Isa. 9, 1, 11, 8.
- b) When indicating the consequence of an action in the present or past, or when connected with a sentence expressing a result: **וּרְפָקוֹם יוֹם אַחֵר וּמָתוּ כָּל-הַצֹּאן** and if (men) should overdrive them one day, all the flocks will die, 1. Mos. 33, 13.
- c) Connected with a sentence standing in the future, when it has conversive Vav: **וְהָיָה כִּי יִקְרָא לָכֶם פַּרְעֹה וְאָמַר מַה-מַּעֲשֵׂיכֶם** and it shall come to pass, when Pharaoh shall call you and say, what is your occupation?
- d) Or with a sentence containing a future condition, when it is either itself conditional or expresses the result of the condition: **וְעַתָּה אִם-שָׁמְעוּ תִשְׁמְעוּ בְקוֹלִי וְשִׁמְרְתֶם אֶת-בְּרִיתִי וְהָיִיתֶם** Now, therefore, if ye will obey my voice indeed and keep my covenant, then ye shall be.....

IV. The Subjunctive:

When joined to such a sentence: as **פֶּן-תִּדְבַּקְנִי הָרָעָה וּמָתִי** lest some evil cleave unto me, and I die, 1. Mos. 19. 19.

V. *The Imperative and Optative:*

1) By connection with a similar sentence: **לך ואספּת** go and gather the elders of Israel together and say unto them.

2) After a conditional sentence: as **אם בן הוא והמתן אותו** if it be a son, then ye shall put him to death, but if it be a daughter, then she shall live, 2. Mos. 1, 16.

VI. *The Future perfect:* as **מעת הוסר התמיד** from the time that the continual (sacrifice) will be taken away, Dan. 12, 11. **אם רחץ ארני את צאת בנות ציון** when the Lord shall have washed away the filth of the daughters of Zion, Isa. 4, 4.

§ 101. THE FUTURE.

The Future expresses:

- I. a) The *future absolute*: as **אמחה את־האדם** I will blot out the man, 1. Mos. 6, 7.
- b) The *future perfect*: as **אשר ימצא אותו יהיה לי עבד** he with whom it shall have been found, shall be my servant, 1. Mos. 44, 10.
- c) The *present*, especially when conveying the ideas of quality, permanence, iteration or frequency, or in general and moral truths: **בן יכבד אב ועבד ארני** a son honoreth (his) father, and a servant his lord, Mal. 1, 6.

II. *The Past.*

א) In all states or actions continuing in the past, and in those, which were often repeated in the past: **אשר יבאו** which (often) came; **כה יתן** thus Solomon gave to Hiram year by year, or ב) when the past is expressly indicated by an external sign. Such are 1) adverbs of time **אז** then, **טרם** not yet; 2) conversive Vav.

III. *The following Moods:*

- a) The *subjunctive* and the auxiliaries *may, can, might, would, should* etc.: **מכל עץ הָנָן אָכַל תֹּאכַל** Gen. 2, 16. **וְהָיָה כָּל־מִצְאֵי יְהִרְגֵנִי** ib. 4, 14.

- b) The *imperative*, a) in prohibitions, the imp. never being used negatively: **לֹא תִגְנוּבוּ וְלֹא תִכְחֲשׂוּ וְלֹא תִשְׁקְרוּ אִישׁ בְּעַמִּיתוֹ** Lev. 19, 11.; b) after a preceding imperative: **וַיֹּאמֶר יְהוָה אֶל בְּנֵי יִשְׂרָאֵל וַיֵּשְׁבוּ וַיַּחֲנוּ** Ex. 14, 2.

NOTE. The third person of the imperative, which is wanting, is always expressed by the future (Jussive): **יְהִי אֹר** be there light.

- c) For the optative, especially with the particle **נָא**: **נָא יָגֵד** Oh, let come to an end, Ps. 7, 10.

§ 102. THE CONVERSIVE VAV.

1. The conception of time, contained in the principal sentence of an argument or narration, affects the following sentences, determining their respective tenses.

2. This influence, however, is only exerted when the verb begins the sentence, but is entirely neutralized when the sentence commences with any other word.

3. The converted tenses (preterite and future with conv. Vav) substituted for the simple tenses, are the same in signification.

4. The preterite with convers. ו must be preceded by a future, an imperative, or by some word or phrase expressing futurity: as **בֹּקֶר וּרְאִיתֶם** tomorrow, and you will see; **עוֹד מְעַט וְיִסְקְלוּנִי** yet a little, and they would stone me. Vice versa the future with convers. ו must follow a preterite with its original signification or another word or phrase referring to past time: **בְּשָׁנַת-מוֹת הַמֶּלֶךְ עֻזִּיָּהוּ וַאֲרָאָה** In the year of the death of the king Uzziah. I saw... Isa. 6, 1.

5. The converted tenses are *only* employed when the verb commences the clause, so that the copulative force conveyed by the convers. ו relates also to the time of the preceding sentence (which may be either expressed or understood). But if any other word commences the clause, the simple tense must be used: as **אִם-תֵּלֶכְנִי עִמִּי וְהִלַּכְתִּי וְאִם-לֹא תֵלֶכְנִי עִמִּי לֹא אֵלֶךְ** If thou wilt go with me, then I will go, but if thou wilt not go with me, then I will not go.

(The converted tense **וְהִלַּכְתִּי** is used, because it commences the clause, the simple **אֵלַי**, because **לֹא** precedes).

6. The converted future, following a preterite with the pluperfect signification, must often be translated as pluperfect: as **וַיִּשָּׁב יִצְחָק וַיַּחְפֹּר אֶת־בְּאֵרֵת הַמַּיִם אֲשֶׁר חָפְרוּ בְיָמָיו** **וַיִּשְׁתּוּ מִמֶּנּוּ** And Isaac digged again the wells of water, which they had digged in the days of Abraham, his father; and the Philistines had stopped them.

7. The connecting influence of the convers. **ו** is not confined to the time, but also extends to the mood, so that a preterite with convers. **ו** takes the meaning of the subjunctive or imperative, if the preceding verb is used in either signification: **לֹא תִירָא אֵל תִּירָא אֹתוֹ ... וַעֲשֵׂה לִּי** fear him not ... and thou shalt do him ... 4. Mos. 21, 34.; **פֶּן יִשְׁלַח יָדוֹ וְלָקַח גַּם** lest he put forth his hand, and take also of the tree of life; **פֶּן יָבוֹא וְהִכָּנִי אִם עַל־בָּנַי** lest he will come and smite me, the mother with the children.

NOTE. Books and chapters commence with a converted future, (**וַיְהִי**, frequently occur) past time being presumed and the books being considered as continuations of a preceding narration.

§ 103. PARAGOGIC AND APOCOPATED FUTURE.

1. The future lengthened by **ה־** usually occurs in the first person (§ 32). It has the signification of exciting or urging one's self to action. It also expresses wish or purpose, when connected by **ו** with the antecedent, which **ו** may be translated *in order that*: **וְהָבִיָּאָה לִי וְאֵכְלָה** bring it to me in order that I may eat, Gen. 27, 4.

NOTE. The apocopated future, in Hiphil only possesses a proper distinctive form, with the exception of **לִּי**, in which it is found in all conjugations. It supplies the third person in the imperative (wanting), and in the second person, when expressing a command has a less forcible signification.

§ 104. THE IMPERATIVE.

1. The imperative commands or encourages. In the latter sense the particle **נָא**, denoting respectful entreaty or exhortation is added: as **נָא אָמַרְי** say, I pray thee.

2. Prohibition and dissuasion is expressed by the future (jussive) with **אַל** or **אַל יֵצֵא אִישׁ: לֹא** let no man go out. **לֹא** chiefly precedes the preterite, and if the future, it denotes a distinct command: **לֹא תִרְצַח אֶל-תִּרְצַח** kill not! **לֹא תִרְצַח** thou shalt not kill!

3. The imperative following the future, is sometimes translated by the future: as **אֶתֵּן לָכֶם וְאָכְלוּ** I will give to you and ye shall eat.

4. Two imperatives following each other, stand in the relation of cause and effect: **זֹאת עֲשׂוּ וְחִיּוּ** this do, that ye may live, (prop. and live) **חֵן וְמִצָּה חֵן** write them upon the table of thy heart, so shalt thou find favor, (prop. and find favor) Prov. 3, 3.

§ 105. INFINITIVE ABSOLUTE.

1. The infinitive absolute being for the most part used adverbially, and either preceding or following the finite verb, denotes increased intensity of action, certainty or confirmation: as **בִּיבְרַךְ אֲבָרְכָהּ** I will greatly bless thee; **וְהִרְבָּה אֲרַבָּה אֶת-זֶרְעָהּ** and I will exceedingly multiply thy seed.

2. The inf. abs. is employed for the finite verb, when several actions of the same person are spoken of successively. The first verb is then found in the requisite finite form, the following verbs taking the form of abstract nouns in the infin. abs.: as Gen. 41, 43.; 1. Sam. 2, 28.; Jer. 14, 5.

3. The infin. abs. occasionally begins the sentence in an animated style, which resembles the case absolute of nouns. The context determines the translation: as **הָרַג בָּקָר וְשָׁחַט צֹאן אָכַל בָּשָׂר וְשָׁתוּת יִין אָכְלוּ וְשָׁתוּ בִּי מָחָר נָמוּת** slaying oxen and slaughtering sheep, eating flesh and drinking wine, let us eat and drink, for to-morrow we shall die, Isa. 22, 13.

4. Most frequently, the infin. absolute has the sense of a very emphatic imperative: as **הָלוּךְ וְקִרְאתָ** Go and call Jer. 2, 2. **זְכוֹר אֶת-יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ** Remember the sabbath day to sanctify it, 2. Mos, 20, 9.

5. To give more emphasis, the infin. absol. is often used in expressions, where we would expect the inf. construct: as **לֹא אָבוּ בִּדְרָכָיו** learn to do well, Isa. 1, 17. **הֵלֹךְ הֵלֹךְ** they would not walk in His ways, Isa. 42, 24.

6. The infinitive absolute is sometimes employed as a mere adverb: as **וְשָׁחַקְתָּ מִמֶּנָּה הָרֶק** and thou shalt rub (some) of it very small, (from **רָקַק** Inf. Hi. to beat small, break in pieces).

7. An inf. absol. immediately following the same verb, and appearing to convey one idea, adds to its signification completeness and duration. This infinitive is translated by: always, further, continually, totally, utterly etc.: as **וַיֵּלֶךְ הָלוֹךְ** he is quite gone; **שָׁמְעוּ וְרָאוּ וְרָאוּ** hear ye indeed, and see ye indeed. When two infinitives of this kind (one of the same, the other of another verb) follow the verb, the expression receives additional force: as **וַיֵּצֵא וְשׁוּב** it went out to and fro (going and returning), **וַאֲדַבֵּר אֵלֵיכֶם הַשֶּׁשֶׁם וְדַבֵּר** and I spake unto you, rising up early and speaking, Jer. 7. 13. **הָלַךְ** is most frequently used in this manner. By its infinitive **הֵלֹךְ** the continuance or the gradual progress of an action is indicated: as **וְהַמַּיִם הָיוּ הָלוֹךְ וְחִסּוּר** and the waters decreased continually (were going and decreasing). Sometimes by the participle: **וַהֲנַעַר הָיָה הֵלֶךְ וְגָדַל וָטוֹב** and the lad became greater and better (went and grew and was good).

§ 106. INFINITIVE CONSTRUCT.

1. The infinitive constructs are considered as verbal nouns (the English: *ing*) and occur in all cases, with suffixes and prepositions: as **בַּיּוֹם אֲכָלְכֶם** in the day of your eating.

2. The abbreviated **בְּכָל־** (§ 30, 1.) are joined with the infin. —constituting gerunds—: as **בְּפָנָעוֹ בּוֹ** in his lightening upon him, i. e. when he alighted. Subordinate clauses conveying the idea of time, are most frequently denoted by the infinitive with **כִּ** and **כַּ**. When the action is understood as of prior occurrence **כִּ** is used (most gener-

erally, giving the infinitive the meaning of the pluperfect), but **ב** when taking place at the same time: **וְלֹא־עָמַד אִישׁ** and there stood no man with him, while Joseph made himself known unto his brethren, 1. Mos. 45, 2. **וַיֵּרָא אֶת־רַעֲיוֹנוֹ אֶת־נַפְשׁוֹ בְּהִתְחַנְּנוֹ אֵלָינוּ** that we saw the distress of his soul, when he implored us, 1. Mos. 42, 21. **וַיְהִי כִשְׁמֹעַ לְבָן אֶת־שִׁמְעַיִךְ וַיָּרֵץ לִקְרֹאתוֹ** when Laban had heard the report of Jacob, he ran towards him, 1. Mos. 29, 13. **וּבְנֵי יַעֲקֹב בָּאוּ מִן־הַשָּׂדֶה כִּשְׁמֹעֵם** and the sons of Jacob came from the field, when they had heard... 1. Mos. 43, 7. **ל** may be variously rendered: *to, till, that, so that, because, when, about*: **כָּלָה לְדַבֵּר** he finished to speak. When a noun as regens precedes, it expresses the genitive of the infinitive noun or the Latin gerund, e. g. **עַתָּה לְלֹדֶת** Eccles. 3, 2.

The infinit. with **מ** is used as a noun in the ablative: **וַיָּשְׁבוּ מִתּוֹר הָאָרֶץ** and they returned from searching of the land. Often it includes negation: **מִפִּקּוֹד** from visiting, i. e. that he may not visit; **מִדְּבַר** that thou speakest not, Gen. 31, 29.; **מֵעֶבֶר** that they not pass over, Num. 32, 7.

NOTE. **כ** before the inf. const. denotes comparison of the two actions with one another. **כ** must be considered as the shortened **בְּעַת יָחַם הַצֹּאֵן**, which sometimes is still retained: as **בְּעַת יָחַם הַצֹּאֵן** Gen. 31, 10., for **בְּהִתְיַחֵם לוֹ** Chro. II. 28, 22., for **בְּהִצֹּר לוֹ**. Thus **בְּיוֹם אֲכָלְכֶם מִמֶּנּוּ** Gen. 3, 5., for **בְּאֲכָלְכֶם מִמֶּנּוּ** (it cannot be taken literally: at the day, because Adam lived after having eaten of the forbidden fruit 900 years).

3. The inf. const. can be (a) the subject of a sentence: **טוֹב לָנוּ שׁוּב** better (were it) for us to return, Num. 14, 3.; **רַע וְיָמַר עֲזָבָה אֶת־יְהוָה** Jer. 2, 19.; (b) the object: **מֵאֵן בָּלַעַם הָלַךְ עִמָּנוּ** 4. Mos. 22, 14.; (c) the attribute of a noun: **עַתָּה סְפוֹד וְעַתָּה רִקּוֹד** Eccl. 3, 4.

4. The infinitive of a transit. verb takes the accusative of the object and the genitive of the subject; the genitive immediately succeeding the infin., and the accus. taking the third place: **בְּשִׁנְאָת יְהוָה אֲהַנּוּ** Deut. 1, 27.

5. The infinitive partaking of the properties of both noun and verb, uses a verbal suffix, if the suffix denotes an object, a nominal suffix, if it expresses a subject: as **לְהַרְגֵנִי** to slay me, 2. Mos. 2, 14. **בְּהִרְיָמִי קוֹלִי** as I lifted up my voice (prop. my lifting up).

6. The infinitive, when representing a finite verb, commences the sentence: as **וַיְהִי בְשִׁמְעֵ כָל-הַמַּלְכִּים** Jos. 9, 1. As subject it takes its proper place: **לֹא טוֹב הָיִוֹת לְבַדּוֹ הָאָדָם** it is not good, that man should be alone (prop. the being of man). As object it follows the verb: as **וַיִּבְקֹשׁ הַמִּיתָו** 2. Mos. 4, 24. **אִם יֵרָא אֶתָּה לָרֶדֶת** Jud. 7, 10.

7. The verb **הָיָה** to be, the particles **יֵשׁ** and **אֵין** (including the verb to be), with **ל** and the inf. const. express: 1) to be about to do something, to be on the point of doing: as **וַיְהִי הַשֶּׁמֶשׁ לָבוֹא** and the sun was about to go down; 2) it is to be done, must be accomplished: as **מָה לַעֲשׂוֹת לָךְ הֵישׁ לְרַב־רֶלֶךְ אֶל הַמֶּלֶךְ** what is to be done unto thee? **וְהֵישׁ לְרַב־רֶלֶךְ אֶל הַמֶּלֶךְ** wouldst thou be spoken for to the king, 2. Ki. 4, 13.

8. The verb **נָתַן** to give, with **ל** and the inf. const. and the accusative of person, expresses *to allow, to permit*: as **לֹא יִתֵּן אֶתְּכֶם לְהֵלֶךְ** he will not let you go, 2. Mos. 3. 19.

9. A peculiar construction is, that the inf. with or without **ל**, following the finite form of the verbs: **כָּלָה, יָסַף, מָהַר, הוֹאִיל שׁוּב, מָהַר** etc. expresses the principal idea, the finite verb being rendered adverbially: as **לָמָּה נִחַבְתָּ לְבָרַח** wherefore didst thou flee *secretly*? (prop.: wherefore hast thou hidden thyself to flee?); **וְלֹא-יָסָפָה שׁוּב אֵלָיו עוֹד** and it returned not *again* (prop.: it added not again to return), **לֹא תִכְלֶה פָּאֵת שְׂדֶךְ לְקַצֹּר** thou shalt not *wholly* reap the corner of thy field (prop.: thou shalt not complete to reap the...).

Sometimes the verbs are both finite, either connected by **ו** or without **ו**: **וַיֵּשֶׁב וַיִּשְׁלַח** 2. Kings 1, 11. **אֹסִיף הוֹאִיל הָלַךְ** Prov. 23, 35. **הוֹאִיל הָלַךְ** he walked willingly (he was willing, walked), Hos. 5, 11.

§ 107. THE PARTICIPLE.

1. The participle associating in itself the nature of both the verb and noun (substant. and adjct.), as substantive represents either the subject, the object, or stands in apposition, being inflected precisely as a noun: as subject: **שָׁמַעְתִּי** Prov. 12, 11. as object: **שָׁמַעְתִּי** Gen. 37, 17., in apposition: **הִנֵּה** Gen. 27, 6. As adjective it agrees with the noun in gender, number and definition by the article.

2. The participle of a trans. verb, when substantively employed, is followed by the genitive, as object: **אֲהַבֵּי שְׁמִי** they that love thy name; **שֹׁמְרֵי הַסֵּף** they that keep the door.

3. The participle as verb but faintly conveys the notion of time: the part. act. most frequently expressing present time, especially when connected with the pers. pronoun: **אֲנִי הֹלֵךְ** I go; the part. passive past time: **קָטוּל** killed = who has been killed. Sometimes the latter is used for the partic. pass. fut. (in Latin: *ndus*): as **נֹולֵךְ** to be born (*nascendus*), Ps. 22, 23. **נִבְרָא** to be created (*creandus*), Ps. 102, 19. **מְהֻלָּל** to be praised (*laudandus*), Ps. 48, 2., or if formed from an intrans. verb it represents the Latin deponens: **בָּטוּחַ** *nixus, confidens*.

NOTE. The pers. pron. regularly precedes the partic., to convey the notion of present, seldom following: **אֹמֵר אֲנִי מַעֲשֵׂי לְמֶלֶךְ** Ps. 45, 2. **רוֹאֶה אֲנִי** Gen. 31, 5. In later Hebrew this construction is the most common; **יָדַע אֲנִי** I know; **מֹדָה אֲנִי** I confess; **מְשַׁבֵּעַ אֲנִי** I adjure.

4. The participle without pronoun and without copula, is very frequently used for the present, in sentences conveying truths of a practical or moral nature. This present generally includes the subject and relative or the conjunctions: he who—whosoever, or: as he—when he, so that we would render in Hebrew: he who kills by: **קָטַל**. **יֵשׁ מַחְרִישׁ כִּי אֵין בָּפִיו מַעֲנֶה וְיֵשׁ עוֹצֵר מַעֲנֵהוּ לַעֲתוֹ**. There

base man saith in his heart, there is no God. בְּלִי chiefly found before an infinitive (where לֹא never stands): לֹא־אֵכֵל to eat, לְבִלִּי לֹא־אֵכֵל = לְבִלִּי לֹא־אֵכֵל not to eat.

וְאָדָם אֵין (absol. st.) closes a member of the sentence: אֵין Gen. 2, 5. אֵין (const. st.) appears before the noun, inf. or partic. אֵין מִסְפָּר without number, Gen. 41, 49.

NOTE I. The partic. mostly representing the noun is preceded by אֵין, more rarely by לֹא: בִּשְׁתַּ עוֹלָם לֹא־יִוָּדַע Zeph. 3, 5. In the Mishna לֹא is often used, when standing immediately before the participle, אֵין when a pronoun intervenes: לֹא אוֹכְלִין וְלֹא (בִּיצָה פ"ה מ"ב) לֹא רוֹכְבִין, (פסחים פ"א מ"ה) שׁוֹרְפִין (יבמות צ"ה) אֵין אֲנִי מִשְׁקָה.

NOTE II. לֹא and אֵין may be best compared with the Latin *non* and *ne*

2. פֶּן *lest*, indicating a prevention of what follows, is with but few exceptions, connected with the future: פֶּן תָּמָתוּן *lest ye die*.

3. The preposition מִן, מֵ conveying the notion of *away from*, is occasionally used as a negation: אֲתִי מֵאֲסוּ מִמֶּלֶךְ Sam. 8, 7. ...that I should not reign over them; עַל הָעַבִּים אֲצִיָּה מִהִמָּטִיר Isa. 5, 6. ...that they reign not. § 106, 2.

4. The conjunction אִם in swearing is properly conditional: *if, provided*: as in Sam. 3, 17. God do so to thee, and more so, אִם תִּכְחַד מִמֶּנִּי דָבָר if thou hide anything from me; but when the form of imprecation is omitted, it is best rendered by a negative: *not*, and the phrase אִם לֹא by an affirmative: אִם יֵרְאוּ אֶת הָאָרֶץ if they shall see the land = they shall *not* see, 4. Mos. 14, 23. אִם לֹא אֶעֱשֶׂה לָכֶם if I will not do so unto you = I will do, 4. Mos. 14, 28.

5. Two negations in the same sentence do not affirm, as in English, but give more emphasis to the negation: as אֵין כֶּסֶף לֹא נִחְשָׁב silver was *nothing* accounted of (in the days of Solomon), 1. Ki. 10, 21.

§ 109. PARTICLES OF INTERROGATIVE SENTENCES.

1. הֲ (§ 24, 4.). הֲלֹא is also used elliptically for a whole sentence: הֲלֹא אִם הֵטִיב is it not so? Gen. 4, 7.

2. אִם *if*, is an interrogative particle in indirect questions: as נִרְאֶה אִם-פִּרְחָה הַגֶּפֶן let us see if the vine flourish; or in indirect disjunctive questions before the second member: as הֲאֵתָה זֶה בְּנִי עֲשׂו אִם-לֹא whether thou be my son Esau or not.

NOTE. The second member is but seldom introduced by אִם: מִי יֹדַע הַחֲבִים יְהִי־הוּ אוֹ סָכָל Eccl. 2, 19. or by הֲ repeated: as הֲחֹזֶק הוּא הַרְפָּה whether they are strong or weak, 4. Mos. 13, 18.

3. Sometimes the interrogative particle is wanting, and the question indicated by the collocation of the words, or by the tone of the voice: זֶה אַתָּה art thou? עוֹרְדָּה מְחִזִּיק בָּם wilt thou hold them still?

4. The answer „yes” is regularly expressed by a repetition of the word to be affirmed or denied: as הִישׁ דָּבָר הִישׁ מֵאֵת יְהוָה וַיֹּאמֶר יֵשׁ And he said, There is, Jer. 37, 17.

§ 110. PARTICLES OF OPTATIVE SENTENCES.

1. לוֹ (negatively לֹא־לוֹ or לֹא־לוֹי) O if! O that! utinam! It is coupled with the future: as לוֹ יִשְׁמְעָל יְחִירָה 1. Mos. 17, 18., with the jussive: לוֹ יְהִי כְדִבְרְךָ O that it might be according to thy word, 1. Mos. 30, 34., with the imperative: אֶךְ אִם-אַתָּה לוֹ שְׁמַעֲנִי if thou wouldst only hear me! 1. Mos. 23, 18., with the elliptic participle: לוֹ עַמִּי שְׁמַע לִי O that my people would hearken unto me, Ps. 81, 13. if the wish refer to the future. If referring to the past, to what should have happened, but has not, the perfect is employed, where we would use the pluperfect: as לוֹ מָתוּ O that we had been dead! O si mortui essemus! Sometimes אִם is used as an optative particle: as יִשְׂרָאֵל אִם תִּשְׁמַע לִי O Israel, if thou wilt hearken unto me, Ps. 81, 9.

2. A wish is often expressed in the form of a question: as רַבִּים אֹמְרִים מִי־יֵרָאֵנוּ טוֹב many say, who will show us

any good, Ps. 4, 7. A peculiar formula of wishing, for *O that!* is: **מִי יִתֵּן** who will give, with following accusative: **מִי יִתֵּן עָרֵב** would it were even! 5. Mos. 28, 67.; with following infinitive: as **מִי־יָמָת מוֹתֵנוּ** would that we had died, 2. Mos. 16, 3.; with following finite verb with or without **וְ**: as **מִי יִתֵּן וְהָיָה לְבָבָם זֶה לָהֶם** *O that there were such an heart in them!* 5. Mos. 5, 26.; **מִי יִתֵּן יָדַעְתִּי** *O that I knew!* Job 23, 3.

§ 111. PARTICLES OF OBJECTIVE SENTENCES.

1. After the verbs of seeing, knowing, saying, hearing, believing etc. the sentence employed as the object is introduced by **כִּי** or less frequently by **אֲשֶׁר**: **רָאוּ כִּי לָבַדּוּ אֶשֶׁר** they saw that they had conquered, Jos. 8, 21.; **מִי הִגִּיד לָךְ כִּי** **עָרוֹם אָתָּה** who told thee that thou wast naked? Gen. 3, 11. After verbs denoting the operations of the senses, the subject of the dependent clause becomes the object of the principal sentence, and is followed by the dependent clause with its introductory particle: **וַיֵּרָא אֱלֹהִים אֶת־הָאוֹר כִּי טוֹב** instead of: **וַיֵּרָא אֱלֹהִים כִּי טוֹב הָאוֹר** (almost the Latin Accusat. before the Infin.)

2. **אֲשֶׁר יִפְלֶה יְהוָה אֲשֶׁר** that ye may know, that the Lord distinguishes, Ex. 11, 7. or **אֲשֶׁר אַתָּה** cf. (§ 96, 5.)

§ 112. PARTICLES OF FINAL SENTENCES.

Dependent sentences in which intention or purpose is expressed, take the particle: (a) **אֲשֶׁר יִטֵּב לָךְ אֲשֶׁר** that it may be well with thee, Deut. 6. 3., or the more precise **אֲשֶׁר בְּעֵבוֹר לִמְעַן**, with or without **אֲשֶׁר**; as prepositions, they are connected with the infinitive, as conjunctions with the future: **יֵעַן אֲשֶׁר לֹא יֵרָאֶה** that he may not see. Ez. 12, 12.; **לִמְעַן אֲשֶׁר יֵצִיָּה** Gen. 18, 19.; **לִמְעַן הֵבִיא** ib.; **בְּעֵבוֹר הִרְאֵתָךְ אֶת־כַּחֲמִי** Gen. 22. 30.; **בְּעֵבוֹר הִרְאֵתָךְ אֶת־כַּחֲמִי** Ex. 9. 16. (b) **לִ** with the infinitive: **סָר לְרֹאוֹת** Ex. 3, 4. Ez. 12, 2. (c) **וְ** and bring your youngest brother unto me **וְאָדָעָה** that I know, Gen. 42, 34. **לֵךְ** **קוּמָה לִיהוָה וַיִּשַׁע לָךְ** Prov. 20, 22. (d) **פֶּן יִשְׁלַח יָדוֹ** **פֶּן יִשְׁלַח יָדוֹ** Gen. 3, 22. **לִבְלֹתִי** **אֶכְל־מִמֶּנּוּ** ib. 3, 11.

§ 113. PARTICLES OF INFERENTIAL SENTENCES.

Inferential sentences are usually introduced in English by *that*. In Hebrew *that* is expressed by: a) **וְי** as God is not a man **וְיִכְזֹב** that he lies. b) **ל** with infinitive: **יִכְבֶּה יְהוָה: אֲשֶׁר לְהַחֲיֹת אֶת־נַפְשִׁי** (thou hast magnified Thy mercy) in keeping alive my soul, 1. Mos. 19, 19. c) **אֲשֶׁר**: **יִכְבֶּה יְהוָה: אֲשֶׁר לְהַחֲיֹת אֶת־נַפְשִׁי** the Lord will smite thee, that thou canst not be healed, Deut. 28, 27. d) **כִּי** after interrogatives: as **מִה־כֹּחִי כִּי אֵיחָל** what is my strength, that I should hope. Job 6, 11.

§ 114. PARTICLES OF TEMPORAL SENTENCES.

a) The introductory **וַיְהִי** is of especial importance, as it occurs with the greatest frequency in adverbial sentences relating to time; b) the prefixes **ב** and **כ** with the infinitive (§ 106, 2.); c) **ו** connected with the finite verb or participle: as, the angel came to the woman **וְהָיָא יוֹשֶׁבֶת** while she was sitting; d) the conjunctions: **כִּי** **הַחֲרַשְׁתִּי**: **כִּי** when I kept silence, my bones withered, Ps. 32, 3. **כַּאֲשֶׁר**: **אִם כָּלָה בְּצִיר: אִם** when the vintage is finished, Isa. 24, 13. **בְּטָרָם: בְּטָרָם**. **מֵאָז** **בָּאתִי: מֵאָז** since I came to Pharaoh, Ex. 5, 23. **עַד** **אֲשֶׁר**, **עַד כִּי**, **עַד**: Jos. 2, 16. 2. Sam. 23, 10. Deut. 2, 14.

NOTE. Sometimes conjunctions denoting time are omitted:

הַיָּמִשׁ יֵצֵא עַל־הָאָרֶץ וְלוֹט בָּא זַעֲרָה Gen. 19, 23.

§ 115. PARTICLES OF CAUSAL SENTENCES.

a) **כִּי** because: **כִּי עָשִׂיתָ זֹאת** Gen. 3, 14, 17. b) **יַעַן** because, **יַעַן** **אֲשֶׁר**: **יַעַן כִּי**, **יַעַן** Num. 20, 12. Gen. 22, 16. Num. 11, 20. **אֲשֶׁר** alone: **אֲשֶׁר הִיבֵשׁ** for the Lord dried up the waters of the Jordan, Jos. 2, 23. c) **עַקֵּב** **אֲשֶׁר**, **עַקֵּב כִּי**, **עַקֵּב** because, because that: Num. 14, 24.; Gen. 22, 18.; 2. Sam. 12, 10. d) **כִּי** **עַל־כֵּן**: Gen. 38, 26. e) **וְ** **לֹא הָיָה וְהוּא**: **וְ** **אֲשֶׁר** **לוֹ הָיָה וְהוּא** Whose is the sea, for He made it, Ps. 95, 5.

§ 116. PARTICLES OF CONDITIONAL SENTENCES.

1. a) For conditional sentences the two particles **אִם** and

לו are used, or their negations: **אם לא** and **לולא** (לולי). **אם** in case the condition and consequence are real, **לו** when they are only presumed: ... **אם-תלכי עמי** ... if thou wilt go with me, then I will go, but if thou wilt not go with me, (then) I will not go, Jud. 4, 8. **לו חפץ יהוה** ... if the Lord were pleased to put us to death... Jud. 13, 23. Frequently the expression is elliptical, the subordinate sentence, expressing the consequence, being omitted, whereby **לו** gives an optative signification to the verb: **לוימתנו בארץ מצרים** would that we had died in the land of Egypt, Num. 14, 2. **לו ישמעאל יחיה לפניך** O that Ishmael might live before Thee, Gen. 17, 18.

אם with the preterite *immediately* following gives to the latter the signification of the *future perfect*: **אם-גלחתי וסר** **אם-גלחתי וסר** if I shall have been shaven, then my strength will depart from me, Jud. 16, 17.

b) **כי** if, supposed that: **כי תקנה עבר עברי** Ex. 21, 2.

NOTE I. **אם** is purely conditional, in **כי** the conditional idea is often incorporated with the clause of time. Compare Ex. 21, 2, 3, 5, 14, 18.

c) **אשר תשמעו** ... **אשר** the blessing, if ye obey ... Deut. 11, 27.

d) **והן לא-יאמינו לי** or **הנה** if they will not believe me, Ex. 4, 1. **הנה יהוה עשה ארבות** if the Lord make windows in the heaven, 2. Ki. 7, 2.

e) **ואמר-לי** Gen. 44, 22. **ואם יעזב** = **ועזב את אביו** : **ו** Ex. 3, 13. **ואם יאמרו** = **מה-ישמו** Ex. 4, 23.

f) **כ** with the inf. const.: Gen. 44, 30, 31. **כבאי** **כראתו**

NOTE II. The conditional particle is frequently omitted: **יפל** ... **מצדך אלך** (if) a thousand shall fall at thy side ... Ps. 91, 7.

2. The second member most frequently commences 1) without any particle: **אם-נא מצאתי** ... **דברו נא** if now I have found favor in your eyes, speak, I pray you, in the ears of Pharaoh, Gen. 50. 4.; 2) with **אם תלכי עמי והלכתי** : **ו**

PARADIGMS.

A. PARTICLES WITH SUFFIXES.

ל to, sign of the dative.	ב in.	כ as, for which also כִּמּוֹ, כִּמּוֹ,	מִן, מִ.
<i>Sing.</i>			
1. c. לִי to me	בִּי in me	כִּמּוֹנִי as I	מִמּוֹנִי, poet. מִנִּי, from me
2. { m. לָךְ in p. לְךָ to thee.	בְּךָ in p. בָּךְ in thee	כִּמּוֹךָ as thou	מִמּוֹךָ, in pause מִמּוֹךְ, from thee
{ f. לְךָ	בְּךָ	—	מִמּוֹךְ
3. { m. לוֹ to him	בוֹ in him	כִּמּוֹהוּ as he	מִמּוֹהוּ, poet. מִנּוֹהוּ, from him
{ f. לָהּ to her	בָּהּ in her	כִּמּוֹהָ as she	מִמּוֹנָה from her
<i>Plur.</i>			
1. c. לָנוּ to us	בָּנוּ in us	כִּמּוֹנוּ as we	מִמּוֹנוּ from us
2. { m. לָכֶם	בָּכֶם in you	כָּכֶם as ye, seldom כִּמּוֹכֶם	מִכָּכֶם from you
{ f. לָכֶן	—	—	מִכָּן
3. { m. לָהֶם	בָּם in them	כָּהֶם, כִּבָּהֶם, כִּמּוֹהֶם as they	מִהֶם, poet. מִנּוֹהֶם, from them
{ f. לָהֶן	בָּהֶן	— — —	מִהֶן

את sign of the accusative. את at, with.

<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. c. אֹתִי, אֹתִי me	אֹתָנוּ us	אֹתִי at, with me	אֹתָנוּ with us
2. { m. אֹתְךָ, in p. אִתְּךָ thee	אֹתְכֶם you	אֹתְךָ, in p. with thee	אֹתְכֶם with you
{ f. אֹתְךָ	—	אֹתְךָ	אֹתְכֶן
3. { m. אֹתוֹ him	אֹתָם them	אֹתוֹ at, with him	אֹתָם with them
{ f. אֹתָהּ her	אֹתָהּ	אֹתָהּ at, with her	אֹתָהּ

עִם with.

w. me w. thee w. him w. her w. us w. you w. them
עִמּוֹ, עִמָּךְ, עִמָּה, עִמָּנוּ, עִמָּכֶם, עִמָּכֶן, עִמָּהֶם, עִמָּהֶן, in p. עִמָּךְ, עִמָּו, עִמָּה, עִמָּנוּ, עִמָּכֶם, עִמָּכֶן, עִמָּהֶם, עִמָּהֶן

			<i>Kal.</i>	<i>Niphal.</i>	<i>Piel.</i>
			Transitive.	Intransitive.	
Pret.	3. m.		קָטַל*	כָּבַד* יָבֹול*	נִקְטַל* קָטַל*
	3. f.		קָטְלָה	כָּבְדָה יִבְלָה	נִקְטְלָה קָטְלָה
	2. m.		קָטַלְתָּ	כָּבַדְתָּ יָבַלְתָּ	נִקְטַלְתָּ קָטַלְתָּ
	2. f.		קָטַלְתְּ	כָּבַדְתְּ —	נִקְטַלְתְּ קָטַלְתְּ
	1. c.		קָטַלְתִּי	כָּבַדְתִּי יָבַלְתִּי ¹	נִקְטַלְתִּי קָטַלְתִּי
Plur.	3.		קָטְלוּ	כָּבְדוּ יָבֹלוּ ²	נִקְטְלוּ קָטְלוּ
	2. m.		קָטַלְתֶּם	כָּבַדְתֶּם —	נִקְטַלְתֶּם קָטַלְתֶּם
	2. f.		קָטַלְתֶּן	כָּבַדְתֶּן —	נִקְטַלְתֶּן קָטַלְתֶּן
	1. c.		קָטַלְנוּ	כָּבַדְנוּ —	נִקְטַלְנוּ קָטַלְנוּ
Inf. const.			קָטַל* absol.	הִקְטִיל* (קטול)	קָטַל* (נִקְטַל) (הִקְטִיל)
Imp.	m.		קָטַל	כָּבַד*	הִקְטִיל קָטַל
	f.		קָטְלִי	כָּבְדִי	הִקְטִילִי קָטְלִי
Plur.	m.		קָטְלוּ	כָּבְדוּ	הִקְטִילוּ קָטְלוּ
	f.		קָטְלֶנָה	כָּבְדֶנָה	הִקְטִלֶנָה קָטְלֶנָה
Fut.	3. m.		יִקְטַל	יִכְבֹּד	יִקְטַל יִקְטַל
	3. f.		תִּקְטַל	תִּכְבֹּד	תִּקְטַל תִּקְטַל
	2. m.		תִּקְטַל	תִּכְבֹּד	תִּקְטַל תִּקְטַל
	2. f.		תִּקְטְלִי	תִּכְבְּדִי	תִּקְטְלִי תִּקְטְלִי
	1. c.		אֶקְטַל	אֶכְבֹּד	אֶקְטַל אֶקְטַל
Plur.	3. m.		יִקְטְלוּ	יִכְבְּדוּ	יִקְטְלוּ יִקְטְלוּ
	3. f.		תִּקְטַלְנָה	תִּכְבְּדֶנָה	תִּקְטַלְנָה תִּקְטַלְנָה
	2. m.		תִּקְטְלוּ	תִּכְבְּדוּ	תִּקְטְלוּ תִּקְטְלוּ
	2. f.		תִּקְטַלְנָה	תִּכְבְּדֶנָה	תִּקְטַלְנָה תִּקְטַלְנָה
	1. c.		נִקְטַל	נִכְבֹּד	נִקְטַל נִקְטַל
The length. Fut. (Optative)			אֶקְטַלְה		אֶקְטַלְה אֶקְטַלְה
Fut. apoc. (Jussive)			—		— —
Part. act.			קָטַל pass. קָטוּל	נִקְטַל	מִקְטַל
			1 יָבֹולְתִי in p.	2 יָבֹול in p.	

Pual.

Hiphil.

Hophal.

Hithpael.

קָטַל*	הִקְטִיל*	הִקְטַל*	הִתְקַטַּל*
קָטַלָּה	הִקְטִילָּה	הִקְטַלָּה	הִתְקַטַּלָּה
קָטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִתְקַטַּלְתָּ
קָטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִתְקַטַּלְתָּ
קָטַלְתִּי	הִקְטַלְתִּי	הִקְטַלְתִּי	הִתְקַטַּלְתִּי
קָטַלוּ	הִקְטִילוּ	הִקְטַלוּ	הִתְקַטַּלוּ
קָטַלְתֶּם	הִקְטַלְתֶּם	הִקְטַלְתֶּם	הִתְקַטַּלְתֶּם
קָטַלְתֶּן	הִקְטַלְתֶּן	הִקְטַלְתֶּן	הִתְקַטַּלְתֶּן
קָטַלְנוּ	הִקְטַלְנוּ	הִקְטַלְנוּ	הִתְקַטַּלְנוּ

הִתְקַטַּל* (הִקְטַל) הִקְטַל (הִקְטַל) הִקְטִיל* (קָטַל) קָטַל

wanting.	הִקְטַל הִקְטִיל הִקְטִילו הִקְטַלְנָה	wanting.	הִתְקַטַּל הִתְקַטַּלִּי הִתְקַטַּלוּ הִתְקַטַּלְנָה
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יִקְטַל	יִקְטִיל	יִקְטַל	יִתְקַטַּל
תִּקְטַל	תִּקְטִיל	תִּקְטַל	תִּתְקַטַּל
תִּקְטַל	תִּקְטִיל	תִּקְטַל	תִּתְקַטַּל
תִּקְטַלִּי	תִּקְטִילִי	תִּקְטַלִּי	תִּתְקַטַּלִּי
אִקְטַל	אִקְטִיל	אִקְטַל	אִתְקַטַּל
יִקְטַלוּ	יִקְטִילוּ	יִקְטַלוּ	יִתְקַטַּלוּ
תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּתְקַטַּלְנָה
תִּקְטַלוּ	תִּקְטִילוּ	תִּקְטַלוּ	תִּתְקַטַּלוּ
תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּתְקַטַּלְנָה
נִקְטַל	נִקְטִיל	נִקְטַל	נִתְקַטַּל

אִתְקַטַּלְהָ אִקְטִילָהּ יִקְטַל

מִתְקַטַּל (מִקְטַל) מִקְטַל מִקְטִיל מִקְטַל

	<i>Kal.</i>	<i>Niphal.</i>	<i>Hiphil.</i>	<i>Hophal.</i>
Pret. 3. m.	עָמַד *	נָעַמַד *	הָעִמִּיד *	הָעִמַּד *
3. f.	עָמְדָה	נָעַמְדָה	הָעִמְיְדָה	הָעִמְדָה
2. m.	עָמַדְתָּ	נָעַמַדְתָּ	הָעִמַּדְתָּ	הָעִמְדְתָּ
2. f.	עָמַדְתְּ	נָעַמַדְתְּ	הָעִמַּדְתְּ	הָעִמְדְתְּ
1. c.	עָמַדְתִּי	נָעַמַדְתִּי	הָעִמַּדְתִּי	הָעִמְדְתִּי
Plur. 3.	עָמְדוּ	נָעַמְדוּ	הָעִמְדוּ	הָעִמְדוּ
2. m.	עָמַדְתֶּם	נָעַמַדְתֶּם	הָעִמַּדְתֶּם	הָעִמְדְתֶּם
2. f.	עָמַדְתֶּן	נָעַמַדְתֶּן	הָעִמַּדְתֶּן	הָעִמְדְתֶּן
1. c.	עָמַדְנוּ	נָעַמַדְנוּ	הָעִמַּדְנוּ	הָעִמְדְנוּ

Inf. const. *עָמַד abs. (עָמַד) *הָעִמַּד (נָעַמַד) *הָעִמְד (הָעִמִּיד) *הָעִמְד

Inip. m.	עָמַד	חָזַק	הָעִמַּד	הָעִמַּד	wanting.
f.	עָמְדָה	חָזְקָה	הָעִמְדָה	הָעִמְדָה	
Plur. m.	עָמְדוּ	חָזְקוּ	הָעִמְדוּ	הָעִמְדוּ	
f.	עָמְדָה	חָזְקָה	הָעִמְדָה	הָעִמְדָה	
Fut. 3. m.	יָעַמַּד	יָחִזֵּק	יָעַמַּד	יָעַמִּיד	יָעַמַּד
3. f.	תָּעַמְדָה	תָּחִזְקָה	תָּעַמְדָה	תָּעַמִּידָה	תָּעַמְדָה
2. m.	תָּעַמַּדְתָּ	תָּחִזְקְתָּ	תָּעַמַּדְתָּ	תָּעַמִּידְתָּ	תָּעַמַּדְתָּ
2. f.	תָּעַמַּדְתְּ	תָּחִזְקְתְּ	תָּעַמַּדְתְּ	תָּעַמִּידְתְּ	תָּעַמַּדְתְּ
1. c.	אָעַמַּד	אָחִזֵּק	אָעַמַּד	אָעַמִּיד	אָעַמַּד
Plur. 3. m.	יָעַמְדוּ	יָחִזְקוּ	יָעַמְדוּ	יָעַמִּידוּ	יָעַמְדוּ
3. f.	תָּעַמְדָה	תָּחִזְקָה	תָּעַמְדָה	תָּעַמִּידָה	תָּעַמְדָה
2. m.	תָּעַמַּדְתֶּם	תָּחִזְקְתֶּם	תָּעַמַּדְתֶּם	תָּעַמִּידְתֶּם	תָּעַמַּדְתֶּם
2. f.	תָּעַמַּדְתֶּן	תָּחִזְקְתֶּן	תָּעַמַּדְתֶּן	תָּעַמִּידְתֶּן	תָּעַמַּדְתֶּן
1. c.	נָעַמַּד	נָחִזֵּק	נָעַמַּד	נָעַמִּיד	נָעַמַּד

Fut. apoc. (Jussive)

יָעַמַּד

Part. act. עָמַד pass. עָמֹד נָעַמַּד מָעַמִּיד מָעַמַּד

	<i>Kal.</i>	<i>Niphal.</i>	<i>Piel.</i>	<i>Pual.</i>	<i>Hithpael.</i>
Pret. 3. m.	שָׁחַט	נִשְׁחַט	בָּרַךְ	בִּרְךָ	הִתְבָּרַךְ
3. f.	שָׁחַטָה	נִשְׁחַטָה	בָּרְכָה	בִּרְכָה	הִתְבָּרְכָה
2. m.	שָׁחַטְתָּ	נִשְׁחַטְתָּ	בָּרַכְתָּ	בִּרְכְּתָּ	הִתְבָּרַכְתָּ
2. f.	שָׁחַטְתְּ	נִשְׁחַטְתְּ	בָּרַכְתְּ	בִּרְכְּתְּ	הִתְבָּרַכְתְּ
1. c.	שָׁחַטְתִּי	נִשְׁחַטְתִּי	בָּרַכְתִּי	בִּרְכֹּתִי	הִתְבָּרַכְתִּי
Plur. 3. c.	שָׁחַטוּ	נִשְׁחַטוּ	בָּרְכוּ	בִּרְכוּ	הִתְבָּרְכוּ
2. m.	שָׁחַטְתֶּם	נִשְׁחַטְתֶּם	בָּרַכְתֶּם	בִּרְכֶּם	הִתְבָּרַכְתֶּם
2. f.	שָׁחַטְתֶּן	נִשְׁחַטְתֶּן	בָּרַכְתֶּן	בִּרְכֶּן	הִתְבָּרַכְתֶּן
1. c.	שָׁחַטְנוּ	נִשְׁחַטְנוּ	בָּרַכְנוּ	בִּרְכָנוּ	הִתְבָּרַכְנוּ
Inf.	שָׁחַט	הִשְׁחַט	בָּרַךְ	בִּרְךָ	הִתְבָּרַךְ
Inf. absol.	שָׁחוּט	נִשְׁחַט	בָּרוּךְ		
Imp. m.	שָׁחַט	הִשְׁחַט	בָּרַךְ		הִתְבָּרַךְ
f.	שָׁחֲטִי	הִשְׁחֲטִי	בָּרְכִי		הִתְבָּרְכִי
Plur. m.	שָׁחֲטוּ	הִשְׁחֲטוּ	בָּרְכוּ	wanting.	הִתְבָּרְכוּ
f.	שָׁחֲטִנָּה	הִשְׁחֲטִנָּה	בָּרַכְנָה		הִתְבָּרַכְנָה
Fut. 3. m.	יִשְׁחַט	יִשְׁחַט	יְבָרַךְ	יְבִרְךָ	יִתְבָּרַךְ
3. f.	תִּשְׁחַט	תִּשְׁחַט	תְּבָרַךְ	תְּבִרְכָה	תִּתְבָּרַךְ
2. m.	תִּשְׁחַטְתָּ	תִּשְׁחַטְתָּ	תְּבָרַכְתָּ	תְּבִרְכְּתָּ	תִּתְבָּרַכְתָּ
2. f.	תִּשְׁחַטְתְּ	תִּשְׁחַטְתְּ	תְּבָרַכְתְּ	תְּבִרְכְּתְּ	תִּתְבָּרַכְתְּ
1. c.	אֶשְׁחַט	אֶשְׁחַט	אֶבָרַךְ	אֶבִּרְךָ	אֶתְבָּרַךְ
Plur. 3. m.	יִשְׁחַטוּ	יִשְׁחַטוּ	יְבָרְכוּ	יְבִרְכוּ	יִתְבָּרְכוּ
3. f.	תִּשְׁחַטְנָה	תִּשְׁחַטְנָה	תְּבָרַכְנָה	תְּבִרְכְּנָה	תִּתְבָּרַכְנָה
2. m.	תִּשְׁחַטּוּ	תִּשְׁחַטּוּ	תְּבָרְכוּ	תְּבִרְכוּ	תִּתְבָּרְכוּ
2. f.	תִּשְׁחַטְנָה	תִּשְׁחַטְנָה	תְּבָרַכְנָה	תְּבִרְכְּנָה	תִּתְבָּרַכְנָה
1. c.	נִשְׁחַט	נִשְׁחַט	נְבָרַךְ	נְבִרְךָ	נִתְבָּרַךְ
Part.	שָׁחַט	נִשְׁחַט	מְבָרַךְ	מְבִרְךָ	מִתְבָּרַךְ
pass.	שָׁחוּט				

	<i>Kal.</i>	<i>Niphal.</i>	<i>Piel.</i>
Pret. 3. m.	שָׁמַע	נִשְׁמַע	שָׁמַע
3. f.	שָׁמְעָה	נִשְׁמְעָה	שָׁמְעָה
2. m.	שָׁמַעְתָּ	נִשְׁמַעְתָּ	שָׁמַעְתָּ
2. f.	שָׁמַעְתְּ	נִשְׁמַעְתְּ	שָׁמַעְתְּ
Plur. 2. m.	שָׁמַעְתֶּם	נִשְׁמַעְתֶּם	שָׁמַעְתֶּם
Inf.	שָׁמַע	הִשְׁמַע	שָׁמַע
Inf. absol.	שָׁמוֹעַ	נִשְׁמַע	שָׁמַע
Imp. m.	שָׁמַע	הִשְׁמַע	שָׁמַע
	שָׁמְעִי	הִשְׁמְעִי	שָׁמְעִי
	שָׁמְעוּ	הִשְׁמְעוּ	שָׁמְעוּ
	שָׁמַעְנָה	הִשְׁמַעְנָה	שָׁמַעְנָה
Fut. 3. m.	יִשְׁמַע	יִשְׁמַע	יִשְׁמַע
3. f.	תִּשְׁמַע	תִּשְׁמַע	תִּשְׁמַע
2. m.	תִּשְׁמַע	תִּשְׁמַע	תִּשְׁמַע
2. f.	תִּשְׁמְעִי	תִּשְׁמְעִי	תִּשְׁמְעִי
1. c.	אֶשְׁמַע	אֶשְׁמַע	אֶשְׁמַע
Plur. 3. m.	יִשְׁמְעוּ	יִשְׁמְעוּ	יִשְׁמְעוּ
3. f.	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה
2. m.	תִּשְׁמְעוּ	תִּשְׁמְעוּ	תִּשְׁמְעוּ
2. f.	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה
1. c.	נִשְׁמַע	נִשְׁמַע	נִשְׁמַע
Fut. with. Suff.	יִשְׁמַעְנִי		
Part. act.	שָׁמוֹעַ pass. שָׁמֵעַ	נִשְׁמַע	מִשְׁמַע

*Pual.**Hiphil.**Hophal.**Hithpacl.*

שָׁמַע*	הִשְׁמִיעַ*	הִשְׁמַע*	הִשְׁתַּמַּע*
שָׁמְעָה	הִשְׁמִיעָה	הִשְׁמַעָה	הִשְׁתַּמַּעָה
שָׁמַעַת	הִשְׁמִיעַת	הִשְׁמַעַת	הִשְׁתַּמַּעַת
שָׁמְעַת	הִשְׁמִיעַת	הִשְׁמַעַת	הִשְׁתַּמַּעַת
שָׁמַעְתֶּם	הִשְׁמִיעְתֶּם	הִשְׁמַעְתֶּם	הִשְׁתַּמַּעְתֶּם

שָׁמַע

הִשְׁמִיעַ*

הִשְׁמַע

הִשְׁתַּמַּע

—

הִשְׁמַע

הִשְׁמַע

הִשְׁתַּמַּע

wanting.

הִשְׁמַע

הִשְׁמִיעַ

הִשְׁמִיעוּ

הִשְׁמַעְנָה

wanting.

הִשְׁתַּמַּע

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יִשְׁמַע	יִשְׁמִיעַ	יִשְׁמַע	יִשְׁתַּמַּע
תִּשְׁמַע	תִּשְׁמִיעַ	תִּשְׁמַע	תִּשְׁתַּמַּע
תִּשְׁמַעוּ	תִּשְׁמִיעוּ	תִּשְׁמַעוּ	תִּשְׁתַּמַּעוּ
יִשְׁמַעַי	יִשְׁמִיעַי	יִשְׁמַעַי	יִשְׁתַּמַּעַי
אִשְׁמַע	אִשְׁמִיעַ	אִשְׁמַע	אִשְׁתַּמַּע
יִשְׁמַעוּ	יִשְׁמִיעוּ	יִשְׁמַעוּ	יִשְׁתַּמַּעוּ
תִּשְׁמַעְנָה	תִּשְׁמִיעְנָה	תִּשְׁמַעְנָה	תִּשְׁתַּמַּעְנָה
תִּשְׁמַעוּ	תִּשְׁמִיעוּ	תִּשְׁמַעוּ	תִּשְׁתַּמַּעוּ
תִּשְׁמַעְנָה	תִּשְׁמִיעְנָה	תִּשְׁמַעְנָה	תִּשְׁתַּמַּעְנָה
נִשְׁמַע	נִשְׁמִיעַ	נִשְׁמַע	נִשְׁתַּמַּע

Fut. apoc.

יִשְׁמַע

מִשְׁמַע

מִשְׁמִיעַ

מִשְׁמַע

מִשְׁתַּמַּע

		<i>Kal.</i>	<i>Niphal.</i>	<i>Piel.</i>
Pret. 3. m.		מִצָּא *	נִמְצָא *	מִצָּא *
3. f.		מִצָּאָה	נִמְצָאָה	מִצָּאָה
2. m.		מִצָּאתָ	נִמְצָאתָ	מִצָּאתָ
2. f.		מִצָּאתְּ	נִמְצָאתְּ	מִצָּאתְּ
1. c.		מִצָּאתִי	נִמְצָאתִי	מִצָּאתִי
Plur. 3. c.		מִצָּאוּ	נִמְצָאוּ	מִצָּאוּ
2. m.		מִצָּאתֶם	נִמְצָאתֶם	מִצָּאתֶם
2. f.		מִצָּאתֵי	נִמְצָאתֵי	מִצָּאתֵי
1. c.		מִצָּאנוּ	נִמְצָאנוּ	מִצָּאנוּ
Inf.		מִצָּא abs. (מִצּוֹא)	הִמְצָא (נִמְצָא)	מִצָּא (מִצּוֹא)
Imp. m.		מִצָּא *	הִמְצָא	מִצָּא
f.		מִצָּאִי	הִמְצָאִי	מִצָּאִי
Plur. m.		מִצָּאוּ	הִמְצָאוּ	מִצָּאוּ
f.		מִצָּאנָה	הִמְצָאנָה	מִצָּאנָה
Fut. 3. m.		יִמְצָא	יִמְצָא	יִמְצָא
3. f.		תִּמְצָא	תִּמְצָא	תִּמְצָא
2. m.		תִּמְצָא	תִּמְצָא	תִּמְצָא
2. f.		תִּמְצָאִי	תִּמְצָאִי	תִּמְצָאִי
1. c.		אִמְצָא	אִמְצָא	אִמְצָא
Plur. 3. m.		יִמְצָאוּ	יִמְצָאוּ	יִמְצָאוּ
3. f.		תִּמְצָאנָה	תִּמְצָאנָה	תִּמְצָאנָה
2. m.		תִּמְצָאוּ	תִּמְצָאוּ	תִּמְצָאוּ
2. f.		תִּמְצָאנָה	תִּמְצָאנָה	תִּמְצָאנָה
1. c.		נִמְצָא	נִמְצָא	נִמְצָא
Fut. apoc.	(Jussive)			
Fut. with Suff.				יִמְצָאִי
Part. act.		מִצָּא pass. מִצּוֹא	נִמְצָא	מִמְצָא

<i>Pual.</i>	<i>Hiphil.</i>	<i>Hophal.</i>	<i>Hithpael.</i>
מָצָא	הִמְצִיא	הִמְצָא	הִתְמַצָּא
מָצָאָה	הִמְצִיָּאָה	הִמְצָאָה	הִתְמַצָּאָה
מָצָאת	הִמְצִיאת	הִמְצָאת	הִתְמַצָּאת
מָצָאת	הִמְצִיאת	הִמְצָאת	הִתְמַצָּאת
מָצָאתִי	הִמְצִיאתִי	הִמְצָאתִי	הִתְמַצָּאתִי
מָצָאוּ	הִמְצִיאוּ	הִמְצָאוּ	הִתְמַצָּאוּ
מָצַאתֶם	הִמְצִיאתֶם	הִמְצָאתֶם	הִתְמַצָּאתֶם
מָצַאתָן	הִמְצִיאתָן	הִמְצָאתָן	הִתְמַצָּאתָן
מָצַאנוּ	הִמְצִיאנוּ	הִמְצָאנוּ	הִתְמַצָּאנוּ
מָצָא	הִמְצִיא abs. (הִמְצָא)	הִמְצָא (הִמְצָא)	הִתְמַצָּא
wanting.	הִמְצָא הִמְצִיא הִמְצִיאוּ הִמְצָאָה	wanting.	הִתְמַצָּא הִתְמַצִּיא הִתְמַצָּאוּ הִתְמַצָּאָה
יָמַצָּא	יִמְצִיא	יָמַצָּא	יִתְמַצָּא
תָּמַצָּא	תִּמְצִיא	תָּמַצָּא	תִּתְמַצָּא
תָּמַצָּא	תִּמְצִיא	תָּמַצָּא	תִּתְמַצָּא
תָּמַצָּאִי	תִּמְצִיאִי	תָּמַצָּאִי	תִּתְמַצָּאִי
אָמַצָּא	אִמְצִיא	אָמַצָּא	אִתְמַצָּא
יָמַצָּאוּ	יִמְצִיאוּ	יָמַצָּאוּ	יִתְמַצָּאוּ
תָּמַצָּאָה	תִּמְצִיָּאָה	תָּמַצָּאָה	תִּתְמַצָּאָה
תָּמַצָּאוּ	תִּמְצִיאוּ	תָּמַצָּאוּ	תִּתְמַצָּאוּ
תָּמַצָּאָה	תִּמְצִיָּאָה	תָּמַצָּאָה	תִּתְמַצָּאָה
נָמַצָּא	נִמְצִיא	נָמַצָּא	נִתְמַצָּא
	יָמַצָּא		
	יָמַצִּיאִי		
מָמַצָּא	מָמַצִּיא	מָמַצָּא	מִתְמַצָּא

	<i>Kal.</i>	<i>Niphal.</i>	<i>Hiphil.</i>	<i>Hophal.</i>
Pret. 3. m.	אָכַל	נֶאֱכַל	הֶאָכִיל	הִאָכַל

Like the Verb Pe Guttural, in Paradigm C.

Inf.	אָכַל	abs. (אָכּוּל)	הֶאָכַל (הֶאָכּוּל)	הֶאָכִיל	הִאָכַל
Imp. m.	אָכַל		הֶאָכַל	הֶאָכִיל	
f.	אָכְלִי		etc.	etc.	wanting.
Plur. m.	אָכְלוּ				
f.	אָכְלָנָה				
Fut. 3. m.	יֹאכַל	(in p. יֹאכְלוּ)	יֹאכַל	יֹאכִיל	יִאָכַל
3. f.	תֹּאכַל				
2. m.	תֹּאכַל				
2. f.	תֹּאכְלִי		etc.	etc.	etc.
1. c.	אָכַל				
Plur. 3. m.	יֹאכְלוּ				
3. f.	תֹּאכְלָנָה				
2. m.	תֹּאכְלוּ				
2. f.	תֹּאכְלָנָה				
1. c.	נֹאכַל				

Fut. Vav Conv. וַיֹּאכַל, וַיֹּאמֶר

Part. act.	אָכַל pass.	אָכּוּל	נֶאֱכַל	מֵאָכִיל	מִיֵּאָכַל
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	<i>Kal.</i>	<i>Niphal.</i>	<i>Hiphil.</i>	<i>Hophal.</i>
Pret. 3. m.	נָגַשׁ*	נִגַּשׁ*	הִגִּישׁ*	הִגָּשׁ*
3. f.		נִגַּשָּׁה	הִגִּישָׁה	הִגָּשָׁה
2. m.	etc.	נִגַּשְׁתָּ	הִגִּישְׁתָּ	הִגָּשְׁתָּ
2. f.		נִגַּשְׁתְּ	הִגִּישְׁתְּ	הִגָּשְׁתְּ
1. c.	regular.	נִגַּשְׁתִּי	הִגִּישְׁתִּי	הִגָּשְׁתִּי
Plur. 3.		נִגַּשׁוּ	הִגִּישׁוּ	הִגָּשׁוּ
2. m.		נִגַּשְׁתֶּם	הִגִּישְׁתֶּם	הִגָּשְׁתֶּם
2. f.		נִגַּשְׁתֶּן	הִגִּישְׁתֶּן	הִגָּשְׁתֶּן
1. c.		נִגַּשְׁנוּ	הִגִּישְׁנוּ	הִגָּשְׁנוּ

Inf. constr. (הִגֵּשׁ) הִגֵּשׁ. (הִגִּישׁ) הִגִּישׁ*. (הִנָּגַשׁ) הִנָּגַשׁ*. (נָגַשׁ) abs. נָגַשׁ.

Imp. m.	נָגַשׁ*	הִנָּגַשׁ	הִגֵּשׁ	wanting.
f.	נָגַשִׁי	הִנָּגַשִׁי	הִגֵּשִׁי	
Plur. m.	נָגַשׁוּ	הִנָּגַשׁוּ	הִגֵּשׁוּ	
f.	נָגַשְׁנָה	הִנָּגַשְׁנָה	הִגֵּשְׁנָה	

Fut. 3. m.	יִגַּשׁ	יִנָּגַשׁ	יִגִּישׁ	יִגָּשׁ
3. f.	תִּגַּשׁ	תִּנָּגַשׁ	תִּגִּישׁ	תִּגָּשׁ
2. m.	תִּגַּשׁ	תִּנָּגַשׁ	תִּגִּישׁ	תִּגָּשׁ
2. f.	תִּגַּשִׁי	תִּנָּגַשִׁי	תִּגִּישִׁי	תִּגָּשִׁי
1. c.	אֶגַּשׁ	אֶנָּגַשׁ	אֶגִּישׁ	אֶגָּשׁ
Plur. 3. m.	יִגַּשׁוּ	יִנָּגַשׁוּ	יִגִּישׁוּ	יִגָּשׁוּ
3. f.	תִּגַּשְׁנָה	תִּנָּגַשְׁנָה	תִּגִּישְׁנָה	תִּגָּשְׁנָה
2. m.	תִּגַּשׁוּ	תִּנָּגַשׁוּ	תִּגִּישׁוּ	תִּגָּשׁוּ
2. f.	תִּגַּשְׁנָה	תִּנָּגַשְׁנָה	תִּגִּישְׁנָה	תִּגָּשְׁנָה
1. c.	נִגַּשׁ	נִנָּגַשׁ	נִגִּישׁ	נִגָּשׁ

The length. Fut. אֶגִּישָׁה אֶנָּגִּישָׁה אֶגִּישָׁה

Fut. apoc. יִגֵּשׁ

Part. act. מְגַשֵּׁשׁ מְגִישֵׁשׁ נִגַּשׁ נִגַּשׁ pass. נִגָּשׁ

	<i>Kal.</i>	<i>Niphal.</i>
Pret. 3. m.	יָשַׁב*	נִשְׁבַּ*
3. f.	יָשְׁבָה	נִשְׁבְּהָ
2. m.	יָשַׁבְתָּ	נִשְׁבַּתָּ
2. f.	יָשַׁבְתְּ	נִשְׁבַּתְּ
1. c.	יָשַׁבְתִּי	נִשְׁבַּתִּי
Plur. 3. c.	יָשְׁבוּ	נִשְׁבְּבוּ
2. m.	יָשַׁבְתֶּם	נִשְׁבַּתְּם
2. f.	יָשַׁבְתֶּן	נִשְׁבַּתְּן
1. c.	יָשַׁבְנוּ	נִשְׁבַּכְנוּ

Inf. יֹסֵד (יָשׁוּב) abs. יָשַׁבְתָּ הַיָּשֵׁב*

Imp. m.	יָשֵׁב*	יָרֵשׁ	הַיָּשֵׁב
f.	יָשְׁבִי	יָרְשִׁי	הַיָּשְׁבִי
Plur. m.	יָשְׁבוּ	יָרְשׁוּ	הַיָּשְׁבוּ
f.	יָשְׁבֶנָה	יָרְשֶׁנָה	הַיָּשְׁבֶנָה

Fut. 3. m.	יָשֵׁב	יִרְשׁ	יִשְׁבַּ
3. f.	תָּשֵׁב	תִּרְשׁ	תִּשְׁבְּ
2. m.	תָּשֵׁב	תִּרְשׁ	תִּשְׁבַּ
2. f.	תִּשְׁבִּי	תִּרְשִׁי	תִּשְׁבְּ
1. c.	אָשֵׁב	אִרְשׁ	אִשְׁבַּ
Plur. 3. m.	יָשְׁבוּ	יִרְשׁוּ	יִשְׁבְּבוּ
3. f.	תִּשְׁבְּנָה	תִּרְשְׁנָה	תִּשְׁבְּנָה
2. m.	תָּשְׁבוּ	תִּרְשׁוּ	תִּשְׁבְּבוּ
2. f.	תִּשְׁבְּנָה	תִּרְשְׁנָה	תִּשְׁבְּנָה
1. c.	נִשְׁבַּ	נִרְשׁ	נִשְׁבַּ

Fut. apoc. (Jussive)

Fut. with Vav Conv. וַיָּשֵׁב

Part. act. יָשֵׁב pass. יָשׁוּב נִשְׁבַּ

<i>Hiphil.</i>	<i>Hophal.</i>	<i>Kal.</i>	<i>Hiphil.</i>
הוֹשִׁיב*	הוֹשִׁיב*	יָטַב*	הִיטִיב*
הוֹשִׁיבָה	הוֹשִׁיבָה	regular.	הִיטִיבָה
הוֹשִׁיבַת	הוֹשִׁיבַת		הִיטִיבַת
הוֹשִׁיבֶת	הוֹשִׁיבֶת		הִיטִיבֶת
הוֹשִׁיבְתִּי	הוֹשִׁיבְתִּי		הִיטִיבְתִּי
הוֹשִׁיבוּ	הוֹשִׁיבוּ		הִיטִיבוּ
הוֹשִׁיבְתֶּם	הוֹשִׁיבְתֶּם		הִיטִיבְתֶּם
הוֹשִׁיבְתֶּן	הוֹשִׁיבְתֶּן		הִיטִיבְתֶּן
הוֹשִׁיבֻּ	הוֹשִׁיבֻּ		הִיטִיבֻּ
הוֹשִׁיב abs. (הוֹשִׁיב, הוֹשִׁיב)	הוֹשִׁיב	יָטַב (יָטוּב)	הִיטִיב (הִיטִיב)
הוֹשִׁיב	wanting.	יָטַב*	הִיטִיב
הוֹשִׁיבִי		יָטַבִּי	הִיטִיבִי
הוֹשִׁיבוּ		יָטַבוּ	הִיטִיבוּ
הוֹשִׁיבָה		יָטַבְּהָ	הִיטִיבָה
יֹשֵׁב	יֹשֵׁב	יָטַב	יִיטִיב
תּוֹשֵׁב	תּוֹשֵׁב	תִּיטֵב	תִּיטִיב
תּוֹשֵׁב	תּוֹשֵׁב	תִּיטֵב	תִּיטִיב
תּוֹשִׁיבִי	תּוֹשִׁיבִי	תִּיטֵבִי	תִּיטִיבִי
אֹשֵׁב	אֹשֵׁב	אִיטֵב	אִיטִיב
יֹשִׁיבוּ	יֹשִׁיבוּ	יִיטְבוּ	יִיטִיבוּ
תּוֹשִׁיבָה	תּוֹשִׁיבָה	תִּיטֵבְהָ	תִּיטִיבְהָ
תּוֹשִׁיבוּ	תּוֹשִׁיבוּ	תִּיטֵבוּ	תִּיטִיבוּ
תּוֹשִׁיבָה	תּוֹשִׁיבָה	תִּיטֵבְנָה	תִּיטִיבְנָה
נוֹשֵׁב	נוֹשֵׁב	נִיטֵב	נִיטִיב
יֹשֵׁב	וּיֹשֵׁב	וַיִּקֵּץ, וַיִּיטֵב	יָיטַב
וּיֹשֵׁב			
מוֹשֵׁב	מוֹשֵׁב	יָטַב, יָטוּב	מִיטִיב

	<i>Kal.</i>	<i>Niphal.</i>
Pret. 3. m.	סָב	נָסַב
3. f.	סָבָה	נָסְבָה
2. m.	סָבוֹת	נָסְבוֹת
2. f.	סָבוֹת	נָסְבוֹת
1. c.	סָבוֹתִי	נָסְבוֹתִי
Plur. 3. c.	סָבוּ	נָסְבוּ
2. m.	סָבוֹתָם	נָסְבוֹתָם
2. f.	סָבוֹתָן	נָסְבוֹתָן
1. c.	סָבוֹנוּ	נָסְבוֹנוּ
Inf. constr.	סָב abs. (קָבוֹב)	הִסָּב (הִסְבִּיב)
Imp. m.	סֵב	הִסָּב
f.	סָבִי	הִסָּבִי
Plur. m.	סָבוּ	הִסָּבוּ
f.	סָבִינָה	הִסָּבִינָה
Fut. 3. m.	יָסֵב	יָסֵב
3. f.	תָּסֵב	תָּסֵב
2. m.	תָּסֵב	תָּסֵב
2. f.	תָּסֵבִי	תָּסֵבִי
1. c.	אָסֵב	אָסֵב
Plur. 3. m.	יָסְבוּ	יָסְבוּ
3. f.	תָּסֵבִינָה	תָּסֵבִינָה
2. m.	תָּסְבוּ	תָּסְבוּ
2. f.	תָּסֵבִינָה	תָּסֵבִינָה
1. c.	נָסֵב	נָסֵב
Fut. with Vav Conv.	וַיָּסֵב	
Fut. with Suff.	יָסְבִי	
Part. act.	סֹבֵב	סָבוֹב pass. נָסֵב

<i>Hiphil.</i>	<i>Hophal.</i>	<i>Piel.</i>	<i>Pual.</i>
הִסָּב	הוֹסָב	סוֹבֵב	סוֹבֵב
הִסְבָּה	הוֹסְבָה	סוֹבְבָה	סוֹבְבָה
הִסְבּוֹת	הוֹסְבוֹת	סוֹבְבֹת	סוֹבְבֹת
הִסְבוֹת	הוֹסְבוֹת	סוֹבְבֹת	סוֹבְבֹת
הִסְבוֹתִי	הוֹסְבוֹתִי	סוֹבְבֹתִי	סוֹבְבֹתִי
הִסְבוּ	הוֹסְבוּ	סוֹבְבוּ	סוֹבְבוּ
הִסְבוֹתֶם	הוֹסְבוֹתֶם	סוֹבְבֹתֶם	סוֹבְבֹתֶם
הִסְבוֹתָן	הוֹסְבוֹתָן	סוֹבְבֹתָן	סוֹבְבֹתָן
הִסְבוּנוּ	הוֹסְבוּנוּ	סוֹבְבוּנוּ	סוֹבְבוּנוּ
הִסָּב	הוֹסָב	סוֹבֵב	סוֹבֵב
הִסָּב		סוֹבֵב	
הִסְבִּי	wanting.	סוֹבְבִי	wanting.
הִסְבוּ		סוֹבְבוּ	
הִסְבִּינָה		סוֹבְבָנָה	
יִסָּב	יֹוֹסָב	יִסּוֹבֵב	יִסּוֹבֵב
תִּסָּב	תוֹסָב	תִּסּוֹבֵב	תִּסּוֹבֵב
תִּסָּב	תוֹסָב	תִּסּוֹבֵב	תִּסּוֹבֵב
תִּסְבִּי	תוֹסְבִי	תִּסּוֹבְבִי	תִּסּוֹבְבִי
אִסָּב	אוֹסָב	אִסּוֹבֵב	אִסּוֹבֵב
יִסְבוּ	יֹוֹסְבוּ	יִסּוֹבְבוּ	יִסּוֹבְבוּ
תִּסְבִּינָה	תוֹסְבִינָה	תִּסּוֹבְבָנָה	תִּסּוֹבְבָנָה
תִּסְבוּ	תוֹסְבוּ	תִּסּוֹבְבוּ	תִּסּוֹבְבוּ
תִּסְבִּינָה	תוֹסְבִינָה	תִּסּוֹבְבָנָה	תִּסּוֹבְבָנָה
נִסָּב	נוֹסָב	נִסּוֹבֵב	נִסּוֹבֵב
וַיִּסָּב			
יִסְבִּי (יִסְבְּכֶם)		יִסּוֹבְבִי	
מִסָּב	מוֹסָב	מִסּוֹבֵב	מִסּוֹבֵב

	<i>Kal.</i>	<i>Niphal.</i>	<i>Hiphil.</i>	<i>Hophal.</i>
Pret. 3. m.	קָם*	נָקוּם*	הִקִּים*	הוּקָם*
3. f.	קָמָה	נָקוּמָה	הִקִּימָה	הוּקָמָה
2. m.	קָמַת	נָקוּמוֹת	הִקִּימוֹת	הוּקָמַת
2. f.	קָמַת	נָקוּמוֹת	הִקִּימוֹת	הוּקָמַת
1. c.	קָמַתִּי	נָקוּמוֹתִי	הִקִּימוֹתִי	הוּקָמַתִּי
Plur. 3. c.	קָמוּ	נָקוּמוּ	הִקִּימוּ	הוּקָמוּ
2. m.	קָמַתֶּם	נָקוּמוֹתֶם	הִקִּימוֹתֶם	הוּקָמַתֶּם
2. f.	קָמַתֶּן	נָקוּמוֹתֶן	הִקִּימוֹתֶן	הוּקָמַתֶּן
1. c.	קָמּוּנוּ	נָקוּמוּנוּ	הִקִּימוּנוּ	הוּקָמּוּנוּ
Inf. const.	הוּקָם (הִקִּים, הִקֵּם) *הִקִּים *הִקֵּם (קִים) abs. *קִים			
Imp. m.	קוּם	הִקוּם	הִקֵּם	wanting.
f.	קִימִי	הִקִּימִי	הִקִּימִי	
Plur. m.	קִימוּ	הִקִּימוּ	הִקִּימוּ	
f.	קִימְנָה	הִקִּימְנָה	הִקִּימְנָה	
Fut. 3. m.	יָקוּם	יִקוּם	יִקִּים	יִקָּם
3. f.	תָּקוּם	תִּקוּם	תִּקִּים	תִּקָּם
2. m.	תָּקוּם	תִּקוּם	תִּקִּים	תִּקָּם
2. f.	תָּקִימִי	תִּקִּימִי	תִּקִּימִי	תִּקָּמִי
1. c.	אָקוּם	אִקוּם	אִקִּים	אִקָּם
Plur. 3. m.	יָקוּמוּ	יִקוּמוּ	יִקִּימוּ	יִקָּמוּ
3. f.	תָּקוּמִינָה	תִּקְמִנָה	תִּקְמִנָה	תִּקָּמִנָה
2. m.	תָּקוּמוּ	תִּקוּמוּ	תִּקִּימוּ	תִּקָּמוּ
2. f.	תָּקוּמִינָה	תִּקְמִנָה	תִּקְמִנָה	תִּקָּמִנָה
1. c.	נָקִים	נָקוּם	נָקִים	נִקָּם
Fut. apoc.	יָקִים		יָקִים	
conv.	וַיָּקִים, וַיִּקָּם		וַיִּקָּם	
Fut. with suff.	יָקוּמִי		יָקִימִי	
Part. act.	קָם pass.	נָקוּם	מִקִּים	מוּקָם

<i>Picl.</i>	<i>Pual.</i>	<i>Kal.</i>		<i>Niphal.</i>
קוּמִים*	קוּמִים*	{ בִּין* בָּן* }		נְבוּן*
קוּמְמָה	קוּמְמָה	בָּנָה	בִּינָה	נְבוּנָה
קוּמְמַת	קוּמְמַת	בָּנֶת	בִּינוֹת	נְבוּנוֹת
קוּמְמַת	קוּמְמַת	בָּנֶת	בִּינוֹת	נְבוּנוֹת
קוּמְמַתִּי	קוּמְמַתִּי	בָּנֶתִּי	בִּינוֹתִי	נְבוּנוֹתִי
קוּמְמוֹ	קוּמְמוֹ	בָּנוּ	בִּינוּ	נְבוּנוּ
קוּמְמַתֶּם	קוּמְמַתֶּם	בָּנַתֶּם	בִּינוֹתֶם	נְבוּנוֹתֶם
קוּמְמַתָּן	קוּמְמַתָּן	בָּנַתְּן	בִּינוֹתְן	נְבוּנוֹתְן
קוּמְמַנּוּ	קוּמְמַנּוּ	בָּנוּ	בִּינוּנוּ	נְבוּנוּנוּ
קוּמִים	קוּמִים	בִּין*	(בן)	הַבּוּן*
קוּמִים	wanting.	בִּין		הַבּוּן
קוּמְמִי		בִּינִי		הַקּוּם as
קוּמְמוֹ		בִּינוּ		—
קוּמְמָנָה		—		—
יְקוּמִים	יְקוּמִים	יְבִין		יְבוּן
תְּקוּמִים	תְּקוּמִים	תְּבִין		יְקוּם as
תְּקוּמִים	תְּקוּמִים	תְּבִין		
תְּקוּמְמִי	תְּקוּמְמִי	תְּבִינִי		
אֶקוּמִים	אֶקוּמִים	אֶבִּין		
יְקוּמְמוֹ	יְקוּמְמוֹ	יְבִינוּ		
תְּקוּמְמָנָה	תְּקוּמְמָנָה	תְּבִינִינָה		
תְּקוּמְמוֹ	תְּקוּמְמוֹ	תְּבִינוּ		
תְּקוּמְמָנָה	תְּקוּמְמָנָה	תְּבִינִינָה		
נְקוּמִים	נְקוּמִים	נְבִין		
		יְבִין		
		וְיִבִּין		
		יְבִינִי		
מְקוּמִים	מְקוּמִים	בִּין . בָּן		נְבוּן

	<i>Kal.</i>	<i>Niphal.</i>	<i>Piel.</i>
Pret. 3. m.	גָּלָה*	נִגְלָה*	גָּלָה*
3. f.	גָּלְתָּה	נִגְלְתָּה	גָּלְתָּה
2. m.	גָּלִיתָ	נִגְלִיתָ	גָּלִיתָ (גָּלִיתָ)
2. f.	גָּלִיתְּ	נִגְלִיתְּ	גָּלִיתְּ
1. c.	גָּלִיתִי	נִגְלִיתִי	גָּלִיתִי
Plur. 3. c.	גָּלוּ	נִגְלוּ	גָּלוּ
2. m.	גָּלִיתֶם	נִגְלִיתֶם	גָּלִיתֶם
2. f.	גָּלִיתֶן	נִגְלִיתֶן	גָּלִיתֶן
1. c.	גָּלִינוּ	נִגְלִינוּ	גָּלִינוּ

Inf. constr. גָּלוּ (גָּלוּ) (poet. גָּלוּ) (abs. גָּלוּ) גָּלוּת (נִגְלוּת) גָּלוּת

Imp. m.	גָּלָה*	הִגְלָה*	גָּלָה*
f.	גָּלִי	הִגְלִי	גָּלִי
Plur. m.	גָּלוּ	הִגְלוּ	גָּלוּ
f.	גָּלִינָה	הִגְלִינָה	גָּלִינָה

Fut. 3. m.	יִגְלָה	יִנְגְלָה	יִגְלָה
3. f.	תִּגְלָה	תִּנְגְלָה	תִּגְלָה
2. m.	תִּגְלָה	תִּנְגְלָה	תִּגְלָה
2. f.	תִּגְלִי	תִּנְגְלִי	תִּגְלִי
1. c.	אֶגְלָה	אֶנְגְלָה	אֶגְלָה
Plur. 3. m.	יִגְלוּ	יִנְגְלוּ	יִגְלוּ
3. f.	תִּגְלִינָה	תִּנְגְלִינָה	תִּגְלִינָה
2. m.	תִּגְלוּ	תִּנְגְלוּ	תִּגְלוּ
2. f.	תִּגְלִינָה	תִּנְגְלִינָה	תִּגְלִינָה
1. c.	נִגְלָה	נִנְגְלָה	נִגְלָה

Fut. apoc. יִגְלִי יִנְגְלִי יִגְלִי

Fut. with Suff. יִגְלִינִי יִנְגְלִינִי יִגְלִינִי

Part. act. מִגְלָה נִגְלָה גָּלוּ pass. גָּלָה

Pual.

Hiphil.

Hophal.

Hithpael.

גלה*	הגלה*	הגלה*	התגלה*
גלתה	הגלתה	הגלתה	התגלתה
גלית	הגלית (הגלית)	הגלית	התגלית
גלית	הגלית	הגלית	התגלית
גליתי	הגליתי	הגליתי	התגליתי
גלו	הגלו	הגלו	התגלו
גליהם	הגליהם	הגליהם	התגליהם
גליהן	הגליהן	הגליהן	התגליהן
גלינו	הגלינו	הגלינו	התגלינו

(התגלה) התגלות (הגלה) הגלות (גלה) גלות

wanting.	הגלה*	wanting.	התגלה
	הגלי		התגלי
	הגלו		התגלו
	הגלינה		התגלינה

יגלה	יגלה	יגלה	יתגלה
תגלה	תגלה	תגלה	תתגלה
תגלה	תגלה	תגלה	תתגלה
תגלי	תגלי	תגלי	תתגלי
אגלה	אגלה	אגלה	אתגלה
יגלו	יגלו	יגלו	יתגלו
תגלינה	תגלינה	תגלינה	תתגלינה
תגלו	תגלו	תגלו	תתגלו
תגלינה	תגלינה	תגלינה	תתגלינה
נגלה	נגלה	נגלה	נתגלה

יגל

יהגל

יגלני

מגלה

מגלה

מגלה

מתגלה

SUFFIXES for		1 Sing.	2 Sing. m.	2. Sing. f.	3. Sing. m.
Pret. Kal.	3. m.	קָטַלְנִי	קָטַלְךָ	קָטַלְךָ	קָטַלְהוּ } קָטְלוּ }
	3. f.	קָטַלְתִּנִּי	קָטַלְתְּךָ	קָטַלְתְּךָ	קָטַלְתֶּהוּ } קָטַלְתֶּהוּ }
	2. m.	קָטַלְתִּנִּי } קָטַלְתֶּנִּי }	—	—	קָטַלְתֶּהוּ } קָטַלְתֶּהוּ }
	2. f.	קָטַלְתִּינִי	—	—	קָטַלְתִּיֶהוּ } קָטַלְתִּיֶהוּ }
	1. c.	—	קָטַלְתִּיךָ	קָטַלְתִּיךָ	קָטַלְתִּיו
Plur.	3. c.	קָטַלְנוּ	קָטַלְיָךְ	קָטַלְיָךְ	קָטַלְיָהוּ
	2. m.	קָטַלְתִּנוּ	—	—	קָטַלְתֶּהוּ
	1. c.	—	קָטַלְנוּךָ	קָטַלְנוּךָ	קָטַלְנוּהוּ
suff. nom. Inf. Kal. suff. verb.		קָטַלְיָ } קָטַלְנִי }	קָטַלְךָ } קָטַלְךָ }	קָטַלְךָ	קָטַלְוּ
Imp. Kal.		קָטַלְנִי	—	—	קָטַלְהוּ
Fut. Kal. 3. m.		יִקְטַלְנִי	יִקְטַלְךָ	יִקְטַלְךָ	יִקְטַלְהוּ
with Nun epenthetic Plur.	3. m.	יִקְטַלְנִי	יִקְטַלְךָ	—	יִקְטַלְנוּ
	3. m.	יִקְטַלְנוּ	יִקְטַלְיָךְ	יִקְטַלְיָךְ	יִקְטַלְיָהוּ
Pret. Piel.		קָטַלְנִי	קָטַלְךָ	קָטַלְךָ	קָטַלְוּ

3. *Sing. f.* 1 *Plur.* 2 *Plur. m.* 2 *Plur. f.* 3 *Plur. m.* 3 *Plur. f.*

קָטְלוּ	קָטְלָם	קָטְלֵכֶן	קָטְלֵכֶם	קָטְלָנוּ	קָטְלָהּ
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קָטְלֵתִי	קָטְלֵתֶם	קָטְלֵתֶנּוּ	קָטְלֵתֶכֶן	קָטְלֵתֶנּוּ	קָטְלֵתֶהּ
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קָטְלֵתִי	קָטְלֵתֶם	—	—	קָטְלֵתֶנּוּ	קָטְלֵתֶהּ
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קָטְלֵתִי	קָטְלֵתֶם	—	—	קָטְלֵתֶנּוּ	קָטְלֵתֶהּ
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קָטְלֵתִי	קָטְלֵתֶם	קָטְלֵתֶכֶן	קָטְלֵתֶכֶם	—	קָטְלֵתֶהּ
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קָטְלוּ	קָטְלוּם	קָטְלוּכֶן	קָטְלוּכֶם	קָטְלוּנוּ	קָטְלוּהָ
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קָטְלוּ	קָטְלוּם	—	—	קָטְלוּנוּ	קָטְלוּהָ
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קָטְלוּ	קָטְלוּם	קָטְלוּכֶן	קָטְלוּכֶם	—	קָטְלוּהָ
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קָטְלוּ	קָטְלָם	קָטְלֵכֶן	קָטְלֵכֶם	קָטְלָנוּ	קָטְלָהּ
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—	קָטְלָם	—	—	קָטְלָנוּ	קָטְלָהּ } קָטְלָהּ
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קָטְלוּ	קָטְלָם	קָטְלֵכֶן	קָטְלֵכֶם	קָטְלָנוּ	קָטְלָהּ } קָטְלָהּ
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קָטְלוּ	קָטְלוּם	קָטְלוּכֶן	קָטְלוּכֶם	קָטְלוּנוּ	קָטְלוּהָ
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קָטְלוּ	קָטְלָם	קָטְלֵכֶן	קָטְלֵכֶם	קָטְלָנוּ	קָטְלָהּ
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1. Declension.

S E C O N D

		I.	II.	III.
Sing. absol.	hero גְּבוּר	hand יָד	star כּוֹכַב	name שֵׁם
— constr.	גְּבוּר	יָד	כּוֹכַב	שֵׁם
Light Suffixes.	גְּבוּרִי	יָדִי	כּוֹכְבִי	שְׁמִי
	גְּבוּרָה	יָדָה	כּוֹכְבָהּ	שְׁמָהּ
Grave Suffixes.	גְּבוּרָם	יָדָם	כּוֹכְבָם	שְׁמָם
Plur. absol.	גְּבוּרִים ^{Du.} יָדִים	יָדִים	כּוֹכְבִים	שְׁמוֹת
— constr.	גְּבוּרִי	יָדִי	כּוֹכְבִי	שְׁמוֹת
Light Suffixes.	גְּבוּרִי	יָדִי	כּוֹכְבִי	שְׁמוֹתִי
Grave Suffixes.	גְּבוּרֵיכֶם	יָדֵיכֶם	כּוֹכְבֵיכֶם	שְׁמוֹתֵיכֶם

Fourth Declension.

F I F T H

Sing. absol.	word דָּבָר	grape עֵנָב	old זָקֵן	King מֶלֶךְ	book סֵפֶר
— constr.	דָּבָר	עֵנָב	זָקֵן	מֶלֶךְ	סֵפֶר
Light Suffixes	דְּבָרִי	עֵנָבִי	זָקֵנִי	מֶלְכִי	סֵפְרִי
	דְּבָרָה	עֵנָבָהּ	זָקֵנָהּ	מֶלְכָהּ	סֵפְרָהּ
Grave Suffixes	דְּבָרָם	עֵנָבָם	זָקֵנָם	מֶלְכָם	סֵפְרָם
Plur. absol.	דְּבָרִים	עֵנָבִים	זָקֵנִים	מֶלְכִים	סֵפְרִים
— constr.	דְּבָרִי	עֵנָבִי	זָקֵנִי	מֶלְכִי	סֵפְרִי
Light Suffixes	דְּבָרִי	עֵנָבִי	זָקֵנִי	מֶלְכִי	סֵפְרִי
Grave Suffixes	דְּבָרֵיכֶם	עֵנָבֵיכֶם	זָקֵנֵיכֶם	מֶלְכֵיכֶם	סֵפְרֵיכֶם

FEMININE

1. Declension.

SECOND DECLENSION.

Sing. absol.	law חֻקָּה	year שָׁנָה	sleep שְׁנָה	right- eousness צְדָקָה
— constr.	חֻקַּת	שָׁנָה	שְׁנָה	צְדָקָה
Light Suffixes	חֻקָּתִי	שָׁנָתִי	שְׁנָתִי	צְדָקָתִי
	חֻקָּתָהּ	שָׁנָתָהּ	שְׁנָתָהּ	צְדָקָתָהּ
Grave Suffixes	חֻקָּתָם	שָׁנָתָם	שְׁנָתָם	צְדָקָתָם
Plur. absol.	חֻקּוֹת	שָׁנוֹת	שְׁנוֹת	צְדָקוֹת
— constr.	חֻקּוֹת	שָׁנוֹת	—	צְדָקוֹת
Light Suffixes	חֻקּוֹתִי	שָׁנוֹתִי	—	צְדָקוֹתִי
Grave Suffixes	חֻקּוֹתֵיכֶם	שָׁנוֹתֵיכֶם	—	צְדָקוֹתֵיכֶם

DECLENSION.

3. Declension.

IV.	V.	VI.	VII.				
staff מקל	an axe קרדס	enemy איב	seer חזה	a noble one נדיב	remembrance זכרון		
מקל	קרדס	איב	חזה	נדיב	זכרון		
מקלי	קרדמי	איבי	חזי	נדיבי	זכרוני		
מקלה	—	איבך	חזהך	נדיבך	זכרונך		
מקלכם	—	איבכם	חזכם	נדיבכם	זכרונכם		
מקלות	קרדמים	איבים	חזים	נדיבים	זכרונם		
מקלותי	קרדמי	איבי	חזי	נדיבי	זכרוני		
מקלותי	—	איבי	חזי	נדיבי	זכרוני		
מקלותיכם	—	איביכם	חזיכם	נדיביכם	זכרוניכם		

DECLENSION.

	lad קדש	power נער	work נצח	fruit פֶּעַל	death מוֹת	olive זית	
sanctuary קדש	נער	נצח	פֶּעַל	פרי	מות	זית	
קדשי	נערי	נצחי	פֶּעַלי	פריי	מותי	זיתי	
קדשך	נערך	נצחך	פֶּעַלךָ	פֶּרִיךָ*	מותך	זיתך	
קדשכם	נערכם	נצחכם	פֶּעַלכם	פֶּרִיכם	מותכם	זיתכם	
קדשים	נערים	נצחים	פֶּעַלים	(פֶּרִיהֶם)	—	זיתים	
קדשי	נערי	נצחי	פֶּעַלי	pl. only in modern Hebrew		מותי	זיתי
קדשי	נערי	נצחי	פֶּעַלי	פרות	מותי	זיתי	
קדשיכם	נעריכם	נצחיכם	פֶּעַליכם	פֶּרִיךָ*	מותיכם	זיתיכם	

NOUNS. § 69—72.

Third Declension.

FOURTH DECLENSION.

queen מלכה	word אמרה	desert חרבה	twig יונקת	coat כתנת
מלכת	אמרת	—	יונקת	כתנת
מלכתי	אמרתי	חרבתי	יונקתי	כתנתי
מלכתך	אמרתך	חרבתך	יונקתך	כתנתך
מלכתכם	אמרתכם	חרבתכם	יונקתכם	כתנתכם
מלכות	אמרות	חרבות	יונקות	כתנות
מלכותי	אמרותי	חרבותי	יונקותי	כתנותי
מלכותיכם	אמרותיכם	חרבותיכם	יונקותיכם	כתנותיכם

CHRESTOMATHY.

I. Abraham is commanded to offer up his child as a burnt sacrifice. (Genesis 22).

1 וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַהֲאֱלֹהִים נִסָּה אֶת־אַבְרָהָם וַיֹּאמֶר
 2 אֱלֹו אַבְרָהָם וַיֹּאמֶר הֲנִנִי: וַיֹּאמֶר קַח־נָא אֶת־בְּנֶךָ אֶת־יִחִידְךָ
 אֲשֶׁר־אַהֲבָת אֶת־יִצְחָק וּלְךָ־לֶךְ² אֶל־אֶרֶץ הַמִּזְרִיָּה וְהַעֲלֵהוּ שָׁם
 3 לְעֹלָה עַל אֶחָד הֶהָרִים אֲשֶׁר אָמַר אֱלֹהִי: וַיִּשָּׁב אַבְרָהָם בְּבֹקֶר
 וַיַּחֲבֹשׁ אֶת־חֲמֹרוֹ וַיִּקַּח אֶת־שְׁנֵי נַעָרָיו אִתּוֹ³ וְאֶת יִצְחָק בְּנוֹ
 וַיִּבְקַע עֵצִי עֲלֶיהָ וַיִּקֶּם וַיֵּלֶךְ אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר־לוֹ הָאֱלֹהִים:
 4 בַּיּוֹם הַשְּׁלִישִׁי וַיֵּשֶׂא אַבְרָהָם אֶת־עֵינָיו וַיֵּרָא אֶת־הַמָּקוֹם מֵרַחֵק:
 5 וַיֹּאמֶר אַבְרָהָם אֶל־נַעָרָיו שְׁבוּ־לָכֶם² פֹּה עִם־הַחֲמֹר וָאֲנִי וְהַנֶּעֱר
 6 נִלְכָּה עַד־כֹּה וְנִשְׁתַּחֲוֶה וְנָשׁוּבָה אֵלֵיכֶם: וַיִּקַּח אַבְרָהָם אֶת־
 7 עֵצִי הָעֹלָה וַיִּשֶׂם עַל־יִצְחָק בְּנוֹ וַיִּקַּח בְּיָדוֹ אֶת־הָאֵשׁ וְאֶת־
 8 הַמֵּאֲכֹלֶת וַיֵּלְכוּ שְׁנֵיהֶם⁴ יַחַד: וַיֹּאמֶר יִצְחָק אֶל־אַבְרָהָם אָבִי
 וַיֹּאמֶר אָבִי וַיֹּאמֶר הֲנִנִי בְנִי וַיֹּאמֶר הִנֵּה הָאֵשׁ וְהָעֵצִים וְאַיִה
 8 הַשֶּׁה לְעֹלָה: וַיֹּאמֶר אַבְרָהָם אֱלֹהִים יִרְאֶה־לוֹ² הַשֶּׁה לְעֹלָה
 9 בְנִי וַיֵּלְכוּ שְׁנֵיהֶם יַחַד: וַיָּבֹאוּ אֶל־הַמָּקוֹם אֲשֶׁר אָמַר־לוֹ הָאֱלֹהִים
 וַיִּבֶן שָׁם אַבְרָהָם אֶת־הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת־הָעֵצִים וַיַּעֲקֹד אֶת־
 10 יִצְחָק בְּנוֹ וַיִּשֶׂם אֹתוֹ עַל־הַמִּזְבֵּחַ מִמַּעַל לָעֵצִים: וַיִּשְׁלַח אַבְרָהָם
 11 אֶת־יָדוֹ וַיִּקַּח אֶת־הַמֵּאֲכֹלֶת לִשְׁחֹט אֶת־בְּנוֹ: וַיִּקְרָא אֱלֹו מְלֹאךְ
 12 יְהוָה מִן־שָׁמַיִם וַיֹּאמֶר אַבְרָהָם אַבְרָהָם וַיֹּאמֶר הֲנִנִי: וַיֹּאמֶר
 אֶל־תִּשְׁלַח יָדְךָ אֶל־הַנֶּעֱר וְאַל־תַּעַשׂ לוֹ מְאוּמָּה כִּי עֵתָה יִדְעָתִי
 כִּי־יֵרָא⁵ אֱלֹהִים אִתָּה וְלֹא חֲשַׁבְתָּ אֶת־בְּנֶךָ אֶת־יִחִידְךָ מִמֶּנִּי:
 13 וַיֵּשֶׂא אַבְרָהָם אֶת־עֵינָיו וַיֵּרָא וְהִנֵּה־אֵיל אֶחָד נֹאֲחַז בְּסֹבֶךְ בְּקִרְנָיו
 14 וַיֵּלֶךְ אַבְרָהָם וַיִּקַּח אֶת־הָאֵיל וַיַּעֲלֵהוּ לְעֹלָה תַּחַת בְּנוֹ: וַיִּקְרָא
 אַבְרָהָם שֵׁם־הַמָּקוֹם הַהוּא יְהוָה יִרְאֶה אֲשֶׁר יֹאמַר⁶ הַיּוֹם בְּהָר

יְהוָה יֵרָאֶה ⁷: וַיִּקְרָא מִלֶּאךָ יְהוָה אֶל-אַבְרָהָם שְׁנֵית מִן-הַשָּׁמַיִם: ¹⁵
 וַיֹּאמֶר בִּי ⁸ נִשְׁבַּעְתִּי נְאֻם-יְהוָה בִּי ⁹ יַעַן אֲשֶׁר עָשִׂיתָ אֶת-הַדָּבָר ¹⁶
 הַזֶּה וְלֹא חֲשַׁכְתָּ אֶת-בְּנֶךָ אֶת-יְחִידְךָ: כִּי-כִרְךָ אֲכַרְכֶּה וְהִרְבֵּה ¹⁷
 אֲרַבָּה אֶת-זֶרְעֶךָ כְּכּוֹכְבֵי הַשָּׁמַיִם וְכָחוּל אֲשֶׁר עַל-שֹׁפֶת הַיָּם
 וִירֵשׁ זֶרַעְךָ אֶת-שַׁעַר אֲבִיּוֹ: וְהִתְבָּרְכוּ בְּזֶרַעְךָ כָּל-גּוֹי הָאָרֶץ ¹⁸
 עֲקֹב אֲשֶׁר שָׁמַעְתָּ בְּקִלִּי: וַיֵּשֶׁב אַבְרָהָם אֶל-נַעֲרָיו וַיִּקְמוּ וַיִּלְכוּ ¹⁹
 יַחְדָּו אֶל-בְּאֵר שֶׁבַע וַיֵּשֶׁב אַבְרָהָם בְּבֵאֵר שֶׁבַע:

1 § 87, 2. 2 § 84, 2. 3 § 97, 2. 4 § 92, 4. 5 § 83, 7.
 6 § 76, 2, a. 7 צִיּוֹן the south-western hill of Jerusalem to which
 מִרְיָה, with Solomo's temple on it, belonged, was called הַר יְהוָה,
 הַר בֵּית יְהוָה or fuller הַר הַבֵּית (Isa. 2, 2.) the temple-mount-
 ain. About this mountain the proverbial adage was current:
 אֶת-יְהוָה יֵרָאֶה on the mountain of God one is seen, i. e. is pro-
 vided for. 8 with בִּי of the person or thing by whom one swears;
 here God swears by Himself. 9 § 111, 1.

II. Birth of Moses. His flight to Midian. (Exodus 2.)

וַיֵּלֶךְ אִישׁ מִבֵּית לֹוִי וַיִּקַּח אֶת-בַּת-לֹוִי: וַתַּהַר הָאִשָּׁה וַתֵּלֶד ¹
 בֶּן וַתֵּרָא אֹתוֹ כִּי-טוֹב הוּא וַתַּצְפֶּנָּהוּ שְׁלֹשָׁה יָרְחִים: וְלֹא-יָכְלָה ²
 עוֹד הַצִּפְנָנוּ ¹ וַתִּקַּח-לּוֹ תִּבְת גִּמְא וַתַּחֲמֶרָה ² בַּחֲמֹר וּבִזְכָּר
 וַתִּשֶׂם בָּהּ אֶת-הַיֶּלֶד וַתִּשֶׂם בְּסוּף עַל-שֹׁפֶת הַיָּאֵר: וַתַּצְבֵּ ³
 אָחִיו מֵרַחֵק לִדְעָה ⁴ מִהֲיַעֲשֶׂה לּוֹ: וַתֵּרֶד בַּת-פְּרָעָה לְרַחֵץ ⁵
 עַל-הַיָּאֵר וַנַּעֲרָהּ הַלֵּכֶת עַל-יַד הַיָּאֵר וַתֵּרָא אֶת-הַתִּבָּה בַּתוֹךְ
 הַסּוּף וַתִּשְׁלַח אֶת-אִמָּתָהּ וַתִּקְחָהּ: וַתִּפְתַּח וַתֵּרָא הוּא ⁵ אֶת-הַיֶּלֶד ⁶
 וְהִנֵּה-נֶעַר בֶּכֶה וַתַּחֲמַל עָלָיו וַתֹּאמֶר מִיֶּלְדִי הָעֶבְרִיִּים זֶה: וַתֹּאמֶר ⁷
 אָחִיו אֶל-בַּת-פְּרָעָה הַאֵלֶךְ וַקְרָאתִי לָךְ אִשָּׁה מִיִּנְקַת מִן הָעֶבְרִית
 וַתִּינַק לָךְ אֶת-הַיֶּלֶד: וַתֹּאמֶר-לָהּ בַּת-פְּרָעָה לֵכִי וַתֵּלֶךְ הָעַלְמָה ⁸
 וַתִּקְרָא אֶת-אִם הַיֶּלֶד: וַתֹּאמֶר לָהּ בַּת-פְּרָעָה הִלִּיכִי ⁶ אֶת- ⁹
 הַיֶּלֶד הַזֶּה וְהִנַּקְתִּי לִי וְאֲנִי אֶתָּן אֶת-שִׁכְרְךָ וַתִּקַּח הָאִשָּׁה הַיֶּלֶד

10 וַתִּנְקְהוּ: וַיַּגְדֵּל הַיֶּלֶד וַתִּבְאֶהוּ לְבֵת־פְּרָעָה וַיְהִי־לָהּ לְבֵן וַתִּקְרָא
 11 שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן־הַמַּיִם מָשִׂיתָהוּ: וַיְהִי בַּיָּמִים הָהֵם
 וַיַּגְדֵּל מֹשֶׁה וַיֵּצֵא אֶל־אָחִיו וַיֵּרָא בְּסִבְלָתָם וַיֵּרָא אִישׁ מִצְרִי מִכָּה
 12 אִישׁ־עִבְרִי מֵאָחִיו: וַיִּפֶּן כֹּה וְכֹה וַיֵּרָא כִּי אֵין אִישׁ וַיִּךְ⁷ אֶת־
 13 הַמִּצְרִי וַיִּטְמְנֵהוּ בַּחֹל: וַיֵּצֵא בַּיּוֹם הַשֵּׁנִי וְהַנָּה שְׁנֵי־אֲנָשִׁים
 14 עִבְרִים נָצִים וַיֹּאמֶר לָרָשָׁע לָמָּה תִּכָּה רָעָךְ: וַיֹּאמֶר מִי שְׁמֶךָ
 15 לְאִישׁ שֶׁר וְשֹׁפֵט עָלֵינוּ הִלְהַרְגָנִי אַתָּה אָמַר בְּאֲשֶׁר הִרְגָתָ אֶת־
 16 הַמִּצְרִי וַיֵּרָא מֹשֶׁה וַיֹּאמֶר אָכֵן נֹדַע הַדָּבָר: וַיִּשְׁמַע פְּרָעָה אֶת־
 הַדָּבָר הַזֶּה וַיִּבְקֹשׁ לְהַרְגוֹ אֶת־מֹשֶׁה וַיִּבְרַח מֹשֶׁה מִפְּנֵי פְרָעָה
 17 וַיֵּשֶׁב בְּאֶרֶץ־מִדְיָן וַיֵּשֶׁב עַל־הַבְּאֵר: וּלְכֹהֵן מִדְיָן שִׁבְעָה בָנוֹת
 18 וַתִּבְאֶנָּה וַתְּדַלְּנָה⁸ וַתִּמְלֹאנָה אֶת־הַרְהָטִים לְהַשְׁקוֹת צֹאן אֲבִיהֶן:
 19 וַיָּבֹאוּ הָרָעִים וַיִּגְרְשׁוּם⁹ וַיָּקָם מֹשֶׁה וַיּוֹשַׁעַן וַיִּשָּׁק אֶת־צֹאנָם:⁹
 20 וַתִּבְאֶנָּה אֶל־רַעְוָאֵל אֲבִיהֶן וַיֹּאמֶר מִדּוּעַ מִהֲרַתָּן¹⁰ בָּא הַיּוֹם:
 21 וַתֹּאמְרָן אִישׁ מִצְרִי הִצִּילָנוּ מִיַּד הָרָעִים וְגַם־דָּלָה דָּלָה לָנוּ
 22 וַיִּשָּׁק אֶת־הַצֹּאן: וַיֹּאמֶר אֶל־בְּנֹתָיו וְאִיו לָמָּה זֶה¹¹ עֹזְבֹתֶן אֶת־
 23 הָאִישׁ קְרָאֵן לוֹ וַיֹּאכַל לֶחֶם: וַיֹּאֶל מֹשֶׁה לְשִׁבְתָּ אֶת־הָאִישׁ
 24 וַיִּתֵּן אֶת־צִפְרָה בְּתוֹ לְמֹשֶׁה: וַתֵּלֶד בֶּן וַיִּקְרָא אֶת־שְׁמוֹ גִּרְשֵׁם
 25 כִּי אָמַר גֵּר הָיִיתִי בְּאֶרֶץ נֹכְרִיָּה: וַיְהִי בַּיָּמִים הָרַבִּים הָהֵם וַיָּמָת
 מֶלֶךְ מִצְרַיִם וַיֹּאנֲחוּ בְּנֵי־יִשְׂרָאֵל מִן־הָעֲבֹדָה וַיִּזְעְקוּ וַתַּעַל שְׁוַעְתָּם
 26 אֶל־הָאֱלֹהִים מִן־הָעֲבֹדָה: וַיִּשְׁמַע אֱלֹהִים אֶת־נַאֲקָתָם וַיִּזְכֹּר
 27 אֱלֹהִים אֶת־כְּרִיתוֹ אֶת־אֲבֹרָהֶם אֶת־יִצְחָק וְאֶת־יַעֲקֹב: וַיֵּרָא
 אֱלֹהִים אֶת־בְּנֵי יִשְׂרָאֵל וַיֵּדַע אֱלֹהִים:

1 The sibilants ז, ש and the letters ל, ק, נ sometimes are doubled for the sake of euphony (Dagesh euphonic). 2 The third f. s. suff. often without Mappik: ה־ instead of ה־. 3 for וַתִּנְקְהוּ cf. § 12, 6, B. 3. and § 14, II. 1. 4 inf. of יָדַע § 51, 4. 5 § 93, 3. 6 Hi. II. of יָלַךְ (only in imp. fem.) regul. הוֹלִיךְ. 7 § 55, b. 8 וַתְּדַלְּנָה = וַתְּדַלְּנָה fr. דָּלָה. 9 וַיִּגְרְשׁוּם for וַיִּגְרְשׁוּן, the masc. suffix sometimes used irregularly for the fem, thus צֹאנָם for צֹאנָן. 10 § 106, 9. 11 § 94, 6. Note.

III. The Appointment of Moses. (Exodus III.)

ומִשֶׁה הָיָה רֹעֵה¹ אֶת־צֹאן יִתְרוֹ חֹתֵנוּ בְּהֵן מִדִּין וַיִּנְהַג אֶת־
 הַצֹּאן אַחֵר הַמִּדְבָּר וַיָּבֹא אֶל־הַר הָאֱלֹהִים חֲרֹבָה׃ וַיֵּרָא מִלֵּאךְ²
 יְהוָה אֵלָיו בְּלִבְת־אֵשׁ מִתּוֹךְ הַסֵּנֶה וַיֵּרָא וַהֲנִה הַסֵּנֶה בְּעֵר בָּאֵשׁ
 וְהַסֵּנֶה אֵינּוּ אֶכָּל׃³ וַיֹּאמֶר מֹשֶׁה אֶסְרֶה־נָּא וְאֶרְאֶה אֶת־הַמְּרָאָה⁴
 הַגָּדֹל הַזֶּה׃ מִדּוּעַ לֹא־יָבֵעַר הַסֵּנֶה׃ וַיֵּרָא יְהוָה כִּי סָר לִרְאוֹת⁵
 וַיִּקְרָא אֵלָיו אֱלֹהִים מִתּוֹךְ הַסֵּנֶה וַיֹּאמֶר מֹשֶׁה מֹשֶׁה וַיֹּאמֶר הֲנִי׃
 וַיֹּאמֶר אֶל־תִּקְרַב הֵלֵם שָׁלֹ⁶־נָעֲלִיךָ מֵעַל רִגְלֶיךָ כִּי הַמָּקוֹם אֲשֶׁר⁷
 אַתָּה עוֹמֵד עָלָיו אֲדַמַּת־קֹדֶשׁ⁸ הוּא׃ וַיֹּאמֶר אָנֹכִי אֱלֹהֵי אָבִיךָ⁹
 אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב וַיִּסְתֵּר מֹשֶׁה פָּנָיו כִּי
 יֵרָא מִהַבִּישׁ אֶל־הָאֱלֹהִים׃ וַיֹּאמֶר יְהוָה רָאֵה רָאִיתִי אֶת־עֲנִי¹⁰
 עַמִּי אֲשֶׁר בְּמִצְרַיִם וְאֶת־צַעֲקָתָם שָׁמַעְתִּי מִפְּנֵי נַגְשָׁיו כִּי יִדְעִיתִי
 אֶת־מַכְאֲבָיו׃ וְאֵרָד לְהַצִּילוֹ מִיַּד מִצְרַיִם וְלַהֲעֲלֹתוֹ מִן־הָאֶרֶץ¹¹
 הַהִוא אֶל־אֶרֶץ טוֹבָה וְרַחֲבָה אֶל־אֶרֶץ זָבֶת¹² חֶלֶב וְדָבָשׁ אֶל־
 מָקוֹם הַכִּנְעֲנִי וְהַחִתִּי וְהָאֱמֹרִי וְהַפְּרִזִּי וְהַחִוִּי וְהַיְבוֹסִי׃ וְעַתָּה¹³
 הִנֵּה צָעַקְתָּ בְּנִי־יִשְׂרָאֵל בָּאָה אֵלַי וְגַם־רָאִיתִי אֶת־הַלֶּחֶץ אֲשֶׁר
 מִצְרַיִם לֹחֲצִים אֹתָם׃ וְעַתָּה לֵכָה וְאֶשְׁלַחְךָ אֶל־פְּרַעֲה וְהוֹצֵא¹⁴
 אֶת־עַמִּי בְּנִי־יִשְׂרָאֵל מִמִּצְרַיִם׃ וַיֹּאמֶר מֹשֶׁה אֶל־הָאֱלֹהִים מִי¹⁵
 אָנֹכִי כִי אֵלֶךְ אֶל־פְּרַעֲה וְכִי אוֹצִיא אֶת־בְּנֵי יִשְׂרָאֵל מִמִּצְרַיִם׃
 וַיֹּאמֶר כִּי־אֶהְיֶה עִמָּךְ וְזֶה־לֶּךָ הָאוֹת כִּי אָנֹכִי שְׁלַחְתִּיךָ בְּהוֹצִיאֶךָ¹⁶
 אֶת־הָעָם מִמִּצְרַיִם תַּעֲבֹדוּן אֶת־הָאֱלֹהִים עַל הַהָר הַזֶּה׃ וַיֹּאמֶר¹⁷
 מֹשֶׁה אֶל־הָאֱלֹהִים הִנֵּה אָנֹכִי בָּא אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתִּי לָהֶם
 אֱלֹהֵי אֲבוֹתֵיכֶם שְׁלַחְנִי אֵלֵיכֶם וְאָמְרוּ־לִי מִה־שָּׁמוּ מָה אָמַר
 אֱלֹהִים׃ וַיֹּאמֶר אֱלֹהִים אֶל־מֹשֶ�ה אֶהְיֶה אֲשֶׁר אֶהְיֶה¹⁸ וַיֹּאמֶר
 כֹּה תֹאמַר לְבְנֵי יִשְׂרָאֵל אֶהְיֶה¹⁹ שְׁלַחְנִי אֵלֵיכֶם׃ וַיֹּאמֶר עוֹד²⁰
 אֱלֹהִים אֶל־מֹשֶ�ה כֹּה תֹאמַר אֶל־בְּנֵי יִשְׂרָאֵל יְהוָה אֱלֹהֵי אֲבוֹתֵיכֶם

אֱלֹהֵי אֲבֹרָהֶם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב שְׁלַחְנִי אֵלֵיכֶם זֶה-שְּׁמִי
לְעֹלָם זֶה זִכְרִי לְדֹר דֹּר:

1 § 107, 7. Note. 2 § 37, Note I. 3 § 94, 4. 4 In the East a mark of respect and reverence. 5 § 83, 6. 6 const. st. part. fem. of זֹבַח. 7 I remain always the same, I am unchangeable. 8 With this name the tetragrammaton יְהוָה in the following verse is identical. (See § 18, I. Note.) The correct pronunciation of the latter was *Jahaveh* or *Jahveh*, according to the Samaritans *Jabe*.

IV. The Proclamation of the Decalogue on Mount Sinai. (Exodus 19. 20, 1—18.)

1 בַּחֹדֶשׁ¹ הַשְּׁלִישִׁי לִצְאַת בְּנֵי-יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בְּיוֹם הַזֶּה²
2 בָּאוּ מִדְבַּר סִינַי: וַיַּסְעוּ מִרְפִּידִים וַיָּבֹאוּ מִדְבַּר סִינַי וַיַּחֲנוּ בְּמִדְבָּר
3 וַיַּחֲזִק-שָׁם יִשְׂרָאֵל נֶגֶד הָהָר³: וּמֹשֶׁה עָלָה אֶל-הָאֱלֹהִים וַיִּקְרָא
4 אֵלָיו יְהוָה מִן-הָהָר לֵאמֹר כֹּה תֹאמַר לְבֵית יַעֲקֹב וּתְגִיד לְבְנֵי
5 יִשְׂרָאֵל: אַתֶּם רְאִיתֶם אֲשֶׁר עָשִׂיתִי לְמִצְרַיִם וְאֲשָׂא אֶתְכֶם עַל-
6 הָאֶרֶץ: וְאַתֶּם תִּהְיוּ-לִי מִמְּלֶכֶת כְּהֻנִּים וְגוֹי קָדוֹשׁ אֵלֶּה הַדְּבָרִים
7 אֲשֶׁר תִּדְבֹּר אֶל-בְּנֵי יִשְׂרָאֵל: וַיָּבֹא מֹשֶׁה וַיִּקְרָא לְזִקְנֵי הָעָם
8 וַיִּשֶׁם לִפְנֵיהֶם אֵת כָּל-הַדְּבָרִים הָאֵלֶּה אֲשֶׁר צִוָּהוּ יְהוָה: וַיַּעֲנוּ
9 כָּל-הָעָם יַחְדָּו וַיֹּאמְרוּ כֹל אֲשֶׁר-דִּבֶּר יְהוָה נַעֲשֶׂה וְנִשְׁמָע
10 אֶת-דְּבַר יְהוָה: וַיֹּאמֶר יְהוָה: וַיִּגֹּד מֹשֶׁה אֶת-דְּבַר הָעָם אֶל-יְהוָה: וַיֹּאמֶר יְהוָה
11 אֶל-מֹשֶׁה לֵךְ אֶל-הָעָם וְקִדַּשְׁתָּם הַיּוֹם וּכְבָּסוּ שְׂמֹלֹתָם:
12 וְהָיוּ נֹכְחִים לַיּוֹם הַשְּׁלִישִׁי כִּי בְיוֹם הַשְּׁלִישִׁי יֵרֵד יְהוָה לַעֲיֹנִי כָּל-
13 הָעָם עַל-הָהָר סִינַי: וְהִגַּבְלָתָ אֶת-הָעָם סָבִיב לֵאמֹר הִשְׁמָחוּ לָכֶם
עַל-כֵּן כִּי הָיִיתֶם עַל-הָהָר וְהָיִיתֶם עַל-הָהָר וְהָיִיתֶם עַל-הָהָר וְהָיִיתֶם עַל-הָהָר

בו יר בִּי־סְקוֹל יִסְקַל אוֹרֶה יִירָה אִם־⁴ בְּהֵמָה אִם־⁴ אִישׁ לֹא
 יִחְיֶה בְּמִשְׁךָ הַיָּבֵל⁵ הָמָּה יַעֲלוּ בָהֶר: וַיּוֹצֵא מֹשֶׁה אֶת־הָעָם¹⁷
 לִקְרֹאת הָאֱלֹהִים מִן־הַמִּחְנֶה וַיִּתְּצוּ בְּתַחֲתִית הָהָר: וְהָר סִינִי¹⁸
 עָשָׂן כָּלוּ מִפְּנֵי אֲשֶׁר יָרַד עָלָיו יְהוָה בְּאֵשׁ וַיַּעַל עֲשָׂנוּ בְּעָשָׂן
 הַכִּבְשָׁן וַיִּחַר־דָּם כָּל־הָהָר מְאֹד: וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחֹזֵק¹⁹
 מְאֹד מֹשֶׁה יִדְבֹּר וְהָאֱלֹהִים יַעֲנֶנּוּ בְּקוֹל: וַיִּדְבֹּר אֱלֹהִים אֶת־¹
 כָּל־הַדְּבָרִים הָאֵלֶּה לֵאמֹר: אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ²
 מֵאֶרֶץ מִצְרַיִם מִבֵּית עַבְדִּים: לֹא־יְהִי לָךְ אֱלֹהִים אֲחֵרִים עַל־³
 פָּנָי: לֹא תַעֲשֶׂה לָּךְ פֶּסֶל וְכָל־תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל וְאֲשֶׁר⁴
 בָּאֶרֶץ מִתַּחַת וְאֲשֶׁר בַּמַּיִם מִתַּחַת לָאֶרֶץ: לֹא תִשְׁתַּחֲוֶה לָהֶם⁵
 וְלֹא תַעֲבֹדֵם⁸ כִּי אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֵל קָנָא פֶקֶד עֵוֹן אָבֹת
 עַל־בָּנִים עַל־שְׁלֹשִׁים וְעַל־רַבְעִים לִשְׁנָאִי⁹: וַעֲשֵׂה חֶסֶד לְאֻלָּפִים⁶
 לְאֹהֲבֵי וּלְשֹׂמְרֵי מִצְוֹתַי: לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ לְשׁוֹא⁷
 כִּי לֹא יִנָּקֶה יְהוָה אֶת־אִשְׁר־יִשָּׂא אֶת־שְׁמוֹ לְשׁוֹא: זְכוֹר¹⁰ אֶת־⁸
 יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ: שִׁשַּׁת יָמִים¹¹ תַּעֲבֹד וַעֲשִׂיתָ¹² כָּל־מְלֹאכְתֶּךָ: ⁹
 וַיּוֹם¹³ הַשְּׁבִיעִי שָׁבַת לַיהוָה אֱלֹהֶיךָ לֹא¹⁴ תַעֲשֶׂה כָל־¹⁴ מְלֹאכְתֶּךָ¹⁰
 אַתָּה וּבִנְךָ וּבִתֶּךָ עַבְדְּךָ וְאִמְתֶּךָ וּבְהֵמָתֶךָ וְגֵרְךָ אֲשֶׁר בִּשְׁעָרֶיךָ:
 כִּי שִׁשַּׁת־יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֶת־הַיָּם¹¹
 וְאֶת־כָּל־אֲשֶׁר־בָּם וַיִּנַּח בַּיּוֹם הַשְּׁבִיעִי עַל־כֵּן בֵּרַךְ יְהוָה אֶת־יוֹם¹²
 הַשַּׁבָּת וַיְקַדְּשֵׁהוּ: כִּבֵּד אֶת־אָבִיךָ וְאֶת־אִמְךָ לְמַעַן יֵאָרְכוּ יָמֶיךָ¹²
 עַל הָאָדָמָה אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לָךְ: לֹא תִרְצָח¹⁵: לֹא¹³
 תִּנְאַף: לֹא תִגְנוֹב: לֹא־תַעֲנֶה בְּרַעְיָךְ עַד שֹׁקֶר: לֹא תַחֲמוֹד¹⁴
 בֵּית רַעְיָךְ לֹא־תַחֲמוֹד אִשֶּׁת רַעְיָךְ וְעַבְדּוֹ וַאֲמָתוֹ וְשׁוֹרוֹ וַחֲמֹרוֹ
 וְכָל אֲשֶׁר לְרַעְיָךְ: וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלוֹת וְאֶת־הַלְפִידִם¹⁵
 וְאֶת קוֹל הַשֹּׁפָר וְאֶת־הָהָר עָשָׂן וַיֵּרָא הָעָם וַיִּנְעוּ וַיַּעֲמִדּוּ מֵרָחֹק:
 וַיֹּאמְרוּ אֶל־מֹשֶׁה דַּבֵּר־אַתָּה עִמָּנוּ וְנִשְׁמָעָה וְאַל־יִדְבֹּר עִמָּנוּ¹⁶
 אֱלֹהִים פֶּן־נָמוּת: וַיֹּאמֶר מֹשֶׁה אֶל־הָעָם אַל־תִּירְאוּ כִּי לִבְעֹבוֹר¹⁷

נִסּוֹת אֶתְכֶם בָּא הָאֱלֹהִים וּבַעֲבוּר תְּהִיָּה יְרֵאתוֹ עַל-פְּנֵיכֶם
לִבְלִיתִי תַחֲטְאוּ:

1 חדש the new moon, the first day on which the new moon is visible. 2 On the same (the first) day. 3 The Sinai. 4 § 117. 5 מִשֶּׁךְ הַיּוֹבֵל or fuller מִשֶּׁךְ הַיּוֹבֵל (Jos. 6, 5.) to blow the trumpet in protracted sounds, i. e. continually. 6 § 105, 7. 7 תַּעֲבֹדֶם face, then *person* generally, פָּנִי my person, myself. 8 תַּעֲבֹדֶם not Ho. but Kal = תַּעֲבֹדֶם. 9 ל denotes here: *as to, with respect to*. 10 § 105, 4. 11 § 85, 4. b. 12 § 102. 7. 13 § 118. 14 § 98, 1. 15 § 104, 2.

V. Moral Laws. (Leviticus 19, 1—4, 9—18.)

וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-כָּל-עַדְת בְּנֵי-יִשְׂרָאֵל
וְאָמַרְתָּ¹ אֲלֵהֶם קְדָשִׁים תִּהְיוּ כִּי קְדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם:
אִישׁ² אִמּוֹ וְאָבִיו תִּירָאוּ וְאֶת-שִׁבְתִּי תִשְׁמְרוּ אֲנִי יְהוָה אֱלֹהֵיכֶם:
אֶל-תִּפְּנוּ אֶל-הָאֱלִילִם וְאֱלֹהֵי מִסְכָּה לֹא תַעֲשׂוּ לָכֶם אֲנִי יְהוָה
אֱלֹהֵיכֶם: וּבְקִצְרֹכֶם³ אֶת-קִצִּיר אֲרָצְכֶם לֹא תִכְלֶה⁴ פֶּאת שְׂדֶךְ
לְקִצֹר⁴ וְלָקַט קִצִּירָךְ לֹא תִלְקַט: וּבְרִמְךָ לֹא תַעֲזֹלל וּפְרִט
בְּרִמְךָ לֹא תִלְקַט לַעֲנִי וְלַגֵּר תַּעֲזֹב אֹתָם אֲנִי יְהוָה אֱלֹהֵיכֶם:
לֹא תִגְנְבוּ וְלֹא-תִכְחֲשׂוּ וְלֹא תִשְׁקְרוּ אִישׁ בְּעַמִּיתוֹ: וְלֹא-תִשָּׁבְעוּ
בִשְׁמִי לִשְׁקֹר וְנִחַלְלַת אֶת-שֵׁם אֱלֹהֶיךָ אֲנִי יְהוָה: לֹא-תַעֲשֶׂק
אֶת-רֵעֶךָ וְלֹא-תִגּוֹל לֹא-תִלֵּין פְּעֻלַּת שְׂכִיר אֶתְךָ עַד-בֹּקֶר: לֹא-
תִקַּל חֵרֶשׁ וְלִפְנֵי עוֹר לֹא תִתֵּן מִכָּשָׁל וְיִרְאֵת מֵאֱלֹהֶיךָ אֲנִי
יְהוָה: לֹא-תַעֲשׂוּ עוֹל בְּמִשְׁפָּט לֹא-תִשָּׂא פָנֶי-דָל וְלֹא תִהְדָּר
פָּנֵי גֵרוֹל בְּצֹדֶק תִּשְׁפֹּט עַמִּיתָךְ: לֹא-תִהְלֶךְ רָכִיל בְּעַמִּיךָ לֹא
תַעֲמֹד עַל-דֵּם⁵ רֵעֶךָ אֲנִי יְהוָה: לֹא-תִשָּׂא אֶת-אֲחִיךָ בַלִּבְּךָ
הוֹכֵחַ תּוֹכִיחַ אֶת-עַמִּיתָךְ וְלֹא-תִשָּׂא עָלָיו חֲטָא: לֹא-תִקֵּם וְלֹא
תִטֹּר אֶת-בְּנֵי עַמֶּךָ וְאֶהְבֵּת לְרֵעֶךָ⁶ כְּמוֹךָ אֲנִי יְהוָה:

1 § 100, V. 1). 2 § 98, 1. 3 The inf. with suff. like the Seghol-
ate קָטַל sometimes has Kubbuts. cf. § 45, 1. and § 66, 11. 4 § 106, 9.

5 ^{עַמָּד} to stand up *against*, דָּם the blood, i. e. the life, the slanderer standing up against the life of the slandered (Ibn Esra).
 6 אָהַב with accus.: *to love* in the widest sense, with ל of the person: to bestow love upon one, to be devoted to. (Fuerst. Lex.).

VI. The Priests Benediction. (Num. 6, 22—27.)

22 וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-אַהֲרֹן וְאֶל-בָּנָיו לֵאמֹר
 23 כֹּה תְבַרְכוּ אֶת-בְּנֵי יִשְׂרָאֵל אָמֹר¹ לָהֶם: יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ:
 24 יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ²: יֵשָׂא יְהוָה פָּנָיו אֵלֶיךָ וְיִשֶּׁם לְךָ
 25 שְׁלוֹם: וְשָׂמוּ אֶת-שְׁמִי עַל-בְּנֵי יִשְׂרָאֵל וְאֲנִי אֲבָרְכֶם:
 26

1 § 105, §. 2 § 52, 8.

VII. Exhortation to love the One God. (Deut. 6, 4—9.)

4 שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד: וְאַהֲבַת אֵת יְהוָה⁴
 5 אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים
 6 הָאֵלֶּה אֲשֶׁר אֲנִי מְצֻוֶּה הַיּוֹם עַל-לִבְּךָ: וְשָׁנַנְתָּם¹ לְבָנֶיךָ
 7 וְדִבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבִלְכֻתְךָ² בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:
 8 וְקִשְׁרָתָם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטַטְפֹּת בֵּין עֵינֶיךָ: וְכִתַּבְתָּם עַל-
 9 מְזוֹזֹת בֵּיתְךָ וּבִשְׁעֶיךָ:

1 Refers to הַדְּבָרִים. 2 § 51, 7.

VIII. Exhortation to revere God and to observe His commandments. (Deut. 10, 12—22.)

12 וְעַתָּה יִשְׂרָאֵל מָה יְהוָה אֱלֹהֶיךָ שְׂאֵל מֵעַמְּךָ כִּי אִם-לִירְאָה¹
 13 אֶת-יְהוָה אֱלֹהֶיךָ לָלֶכֶת בְּכָל-דְּרָכָיו וּלְאַהֲבָה¹ אֹתוֹ וּלְעַבֹד אֶת-
 14 יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ: לִשְׁמֹר אֶת-מִצְוֹת יְהוָה
 15 וְאֶת-חֻקָּיו אֲשֶׁר אֲנִי מְצֻוֶּה הַיּוֹם לְטוֹב לָךְ: הֵן לִיהוָה אֱלֹהֶיךָ
 16 הַשָּׁמַיִם וְהַשָּׁמַיִם הַשָּׁמַיִם הָאָרֶץ וְכָל-אֲשֶׁר-בָּהּ: רַק בְּאַהֲבַתְךָ חֶשֶׁק

יְהוָה לְאַהֲבָה אוֹתָם וַיִּבְחַר בְּזֶרַעַם אַחֲרֵיהֶם בְּכֶם מִכָּל־הָעַמִּים
 16 כִּי־זֶה הַיּוֹם וּמִלְּתֶם אֶת עֶרְלַת לִבְבְּכֶם וְעֶרְפְּכֶם לֹא תִקְשׁוּ
 17 עוֹד: כִּי יְהוָה אֱלֹהֵיכֶם הוּא אֱלֹהֵי הָאֱלֹהִים וְאֶרְצִי הָאֲדָרְנִים
 הָאֵל הַגָּדֹל הַגִּבּוֹר וְהַנּוֹרָא אֲשֶׁר לֹא־יִשָּׂא פָנִים וְלֹא יִקַּח שֹׁחַד:
 18 עֲשֵׂה מִשְׁפָּט יְתוֹם וְאַלְמָנָה וְאַהֲבֵב גֵּר לֵהֲת לוֹ לֶחֶם וְשִׁמְלָה:
 19 וְאַהֲבַתְּם אֶת־הַגֵּר כִּי־גֵרִים הָיִיתֶם בְּאֶרֶץ מִצְרַיִם: אֶת־יְהוָה
 20 אֱלֹהֶיךָ תִירָא אֹתוֹ תַעֲבֹד וְבוֹ תִדְבֹּק וּבְשִׁמוֹ תִשָּׁבַע: הוּא
 21 תִּהְלֶתְךָ וְהוּא אֱלֹהֶיךָ אֲשֶׁר־עֲשֵׂה אִתְּךָ אֶת־הַגְּדֹלָה³ וְאֶת־
 22 הַנּוֹרָאָה³ הָאֵלֶּה אֲשֶׁר רָאוּ עֵינֶיךָ: בְּשִׁבְעִים⁴ נֶפֶשׁ יָרְדוּ אֲבֹתֶיךָ
 מִצְרַיִמָּה וְעַתָּה שְׁמֶךָ יְהוָה אֱלֹהֶיךָ כְּכֹכְבֵי הַשָּׁמַיִם לְרֹב⁵:

1 Inf. of ירא cf. § 30, 4. 2 as it is this day, just now. 3 § 81, 1.
 4 § 92, 7. 5 § 84, 3.

IX. Appointment of Joshua to succeed Moses. (Joshua 1, 1—9.)

1 וַיְהִי¹ אַחֲרֵי מוֹת מֹשֶׁה עֲבַד יְהוָה וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ בֶּן־
 2 נּוֹן מִשְׁרַת מֹשֶׁה לֵּאמֹר: מֹשֶׁה עַבְדִּי מָת וְעַתָּה קוּם עֲבֹד אֶת־
 הַיְּרֵדֵן הַזֶּה אֹתָהּ וְכָל־הָעָם הַזֶּה אֶל־הָאֶרֶץ אֲשֶׁר אָנֹכִי נֹתֵן
 3 לָהֶם לְבְנֵי יִשְׂרָאֵל: כָּל־מְקוֹם³ אֲשֶׁר־⁴ תִּדְרֹךְ בְּךָ־רַגְלְכֶם בּוֹ⁴
 4 לָכֶם נָתַתִּיו בְּאֶשֶׁר דִּבַּרְתִּי אֶל־מֹשֶׁה: מִהַמִּדְבָּר וְהַלְבִּנוֹן הַזֶּה
 וְעַד הַנָּהָר הַגָּדוֹל נְהַר־פָּרָת כָּל אֶרֶץ הַחֲתִים⁵ וְעַד־הַיָּם הַגָּדוֹל⁶
 5 מִבּוֹא הַשָּׁמֶשׁ יְהִי גְבוּלְכֶם: לֹא־יִתִּיצֵב אִישׁ לְפָנֶיךָ כָּל יְמֵי
 חַיֶּיךָ בְּאֶשֶׁר הָיִיתִי עִם־מֹשֶׁה אֶהְיֶה עִמָּךְ לֹא אֶרְפָּךְ וְלֹא־אֶעְזֹבְךָ:
 6 חֹזֶק וְאַמֵּץ כִּי אֹתָהּ תִּנְחִיל אֶת־הָעָם הַזֶּה אֶת־הָאֶרֶץ אֲשֶׁר־
 7 נִשְׁבַּעְתִּי לְאַבְרָם לָתֵת לָהֶם: רַק חֹזֶק וְאַמֵּץ מְאֹד לִשְׁמֹר
 לַעֲשׂוֹת כְּכָל־הַתּוֹרָה אֲשֶׁר צִוָּה מֹשֶׁה עַבְדִּי אֶל־תַּסּוּר מִמֶּנּוּ
 8 יָמִין וּשְׂמָאל לִמְעַן תִּשְׁכִּיל בְּכָל אֲשֶׁר תֵּלֵךְ: לֹא־יִמוּשׁ סֵפֶר
 הַתּוֹרָה הַזֶּה מִפִּיךָ וְהָגִיתָ בּוֹ יוֹמָם⁷ וְלַיְלָה לִמְעַן תִּשְׁמֹר לַעֲשׂוֹת

בְּכָל־הַכָּתוּב בּוֹ כִּי־אֶזְרָא תַּצְלִיחַ אֶת־דַּרְכָּךְ וְאֶזְרָא תִּשְׁכַּל: הַלּוֹא
צִוִּיתִךָ חֹזֶק וְאֶמֶץ אֶל־תַּעֲרֹץ וְאֶל־תַּחַת כִּי עִמָּךְ יְהוָה אֱלֹהֶיךָ
בְּכָל אֲשֶׁר תֵּלֵךְ:

1 § 102 Note. 2 § 73, 6. 3 § 86. 4 § 96, 2. 5 All the interior of the Phenician inland. 6 The Mediterranean Sea. 7 § 56, ב, 2. c. and § 85, 4. b.

X. David slayeth the giant Goliath. (1. Sam. 17, 1.—54.)

וַיֹּאסְפוּ פְּלִשְׁתִּים אֶת־מַחְנֵיהֶם לַמִּלְחָמָה וַיֹּאסְפוּ שׁוֹכְהֵי¹ אֲשֶׁר
לַיהוּדָה וַיַּחֲנוּ בֵּין־שׁוֹכְהָ וּבֵין־עֶזְקָה בְּאַפֶּס דָּמִים: וַיִּשְׁאוּל וְאִישׁ־²
יִשְׂרָאֵל נֹאסְפוּ וַיַּחֲנוּ בְּעֶמֶק הָאֵלָה וַיַּעֲרֹכוּ מִלְחָמָה לַקְרָאת
פְּלִשְׁתִּים: וּפְלִשְׁתִּים עַמִּדִּים אֶל־הָהָר מִזֶּה וַיִּשְׂרָאֵל עַמִּדִּים אֶל־³
הָהָר מִזֶּה וַהֲגִיֵּא בֵּינֵיהֶם: וַיֵּצֵא אִישׁ־הַבָּנִים מִמַּחֲנוֹת פְּלִשְׁתִּים⁴
גִּלְיָת שְׁמוֹ מִנֶּת גָּבְהוּ שֵׁשׁ אַמּוֹת וְזֶרֶת: וְכוֹבֵעַ נְחֹשֶׁת עַל־רֹאשׁוֹ⁵
וְשָׂרִיֹן קֶשֶׁקֶשִׁים הוּא לְבוּשׁ וּמִשְׁקַל הַשָּׂרִיֹן חֲמִשָּׁת־אַלְפִים
שֶׁקֶלִים נְחֹשֶׁת: וּמִצָּחַת נְחֹשֶׁת עַל־גְּלוֹיו וּכִידוֹן נְחֹשֶׁת בֵּין כַּתְפָיו:⁶
וְחֵץ חֲנִיתוֹ כַּמְנֹר אֲרָגִים וְלַהֲבַת חֲנִיתוֹ שֵׁשׁ־מְאוֹת שֶׁקֶלִים בְּרוֹזֶל⁷
וְנִשְׂא הַצֶּנֶה הַלֵּךְ לִפְנָיו: וַיַּעֲמֵד וַיִּקְרָא אֶל־מַעֲרֹכַת יִשְׂרָאֵל⁸
וַיֹּאמֶר לָהֶם לָמָּה תִצָּאוּ לַעֲרֹךְ מִלְחָמָה הַלּוֹא אֲנִכִּי הַפְּלִשְׁתִּי
וְאַתֶּם עֲבָדִים לְשָׂאוּל בְּרוּ־לָכֶם אִישׁ וַיֵּרֶד אֵלָי: אִם־יֹכַל לַהֲלָחֵם⁹
אִתִּי וְהִכְנִי וְהָיִינוּ לָכֶם לַעֲבָדִים וְאִם־אֲנִי אוֹכֵל־לוֹ וְהַפְתִּיו וְהָיִיתֶם
לָנוּ לַעֲבָדִים וְעַבַּדְתֶּם אֹתָנוּ: וַיֹּאמֶר הַפְּלִשְׁתִּי אֲנִי חֲרַפְתִּי אֶת־¹⁰
מַעֲרֹכוֹת יִשְׂרָאֵל הַיּוֹם הַזֶּה תִּגְדֹּלִי אִישׁ וְנִלְחָמָה יָחַד: וַיִּשְׁמַע¹¹
שָׂאוּל וְכָל־יִשְׂרָאֵל אֶת־דִּבְרֵי הַפְּלִשְׁתִּי הָאֵלָה¹² וַיַּחֲתוּ¹³ וַיִּרְאוּ¹⁴
מָאֹד: וְדוֹד בֶּן־אִישׁ אֶפְרַתִּי הָזֶה מִבֵּית לָחֶם יְהוּדָה וְשְׁמוֹ יִשִּׁי¹⁵
וְלוֹ שְׁמֹנֶה בָנִים וְהָאִישׁ בִּימֵי שָׂאוּל זָקֵן בָּא בְּאֲנָשִׁים¹⁶: וַיָּלְכוּ¹⁷
שְׁלֹשֶׁת בְּנֵי־יִשִּׁי הַגִּדְלִים¹⁸ הָלְכוּ אַחֲרֵי־שָׂאוּל לַמִּלְחָמָה וְשֵׁם
שְׁלֹשֶׁת בָּנָיו אֲשֶׁר הָלְכוּ בַּמִּלְחָמָה אֵלִיאָב הַבְּכוֹר וּמִשְׁנֵהוּ אַבִּינָדָב

14 וְהִשְׁלַשְׁתִּי שְׁמָהּ: וְדוֹד הוּא הַקָּטָן וְשִׁלְשָׁה הַגְּדֹלִים הָלְכוּ אַחֲרַי
 15 יִשְׁאוּל: וְדוֹד הֵלֶךְ וְשָׁב⁷ מֵעַל שְׁאוּל לָרְעוֹת אֶת־צֶאֱן אָבִיו בֵּית־
 16 לָחֶם⁸: וַיָּגֵשׁ הַפְּלִשְׁתִּי הַשָּׂבָם וְהָעֶרֶב⁹ וַיִּתְּנֵצַב אַרְבָּעִים יוֹם:
 17 וַיֹּאמֶר יִשִּׁי לְדוֹד בְּנוֹ קַח־נָא לְאַחִיךָ אִיפֹת תְּקַלֵּא הִזֶּה וַעֲשֶׂהָ
 18 לָחֶם הַזֶּה וְהָרִץ הַמַּחֲנֶה לְאַחִיךָ: וְאֵת עֲשֶׂרֶת חֲרִיצֵי הַחֶלֶב
 19 הָאֵלֶּה תָּבִיא לְשֵׁר הָאֶלֶף וְאֶת־אַחִיךָ תִּפְקֹד לְשָׁלוֹם וְאֶת־
 20 עֶרְבָתָם¹⁰ תִּקַּח: וַיִּשְׁאוּל וְהָמָּה וְכָל־אִישׁ יִשְׂרָאֵל בְּעֶמֶק הָאֵלֶּה
 21 נִלְחָמִים עִם־פְּלִשְׁתִּים: וַיִּשָּׁבָם דוֹד בְּבִקְרָ וַיִּטֹּשׁ אֶת־הַצֶּאֱן עַל־
 22 יָמָיו וַיֵּשֶׁא¹¹ וַיֵּלֶךְ כְּאִשֶּׁר צִוָּהוּ יִשִּׁי וַיָּבֹא הַמַּעֲגָלָה וְהַחִיל הַיֵּצֵא¹²
 23 אֶל־הַמַּעֲרֶכֶה וְהָרָעוּ¹³ בַּמִּלְחָמָה: וַתַּעֲרֹךְ יִשְׂרָאֵל וּפְלִשְׁתִּים
 24 מַעֲרֶכֶה לִקְרֹאת מַעֲרֶכֶה: וַיִּטֹּשׁ דוֹד אֶת־הַכְּלִים מֵעָלָיו עַל־
 25 יָד שׁוֹמֵר הַכְּלִים וְהָרִץ הַמַּעֲרֶכֶה וַיָּבֹא וַיִּשְׁאַל לְאַחִיו לְשָׁלוֹם:
 26 וְהוּא מְדַבֵּר עִפְסִים וְהִנֵּה אִישׁ הַבָּנִים עוֹלָה גְּלִית הַפְּלִשְׁתִּי שָׁמוּ
 27 מִגֶּת מִמַּעֲרֻכּוֹת פְּלִשְׁתִּים וַיְדַבֵּר בְּדַבְּרִים הָאֵלֶּה וַיִּשְׁמַע דוֹד:
 28 וְכָל אִישׁ יִשְׂרָאֵל בְּרֹאוֹתָם אֶת־הָאִישׁ וַיִּגְסּוּ מִפָּנָיו וַיִּירָאוּ מְאֹד:
 29 וַיֹּאמֶר אִישׁ יִשְׂרָאֵל הֲרֵאִיתֶם¹⁴ הָאִישׁ הָעֹלָה הַזֶּה כִּי לַחֲרֹף אֶת־
 30 יִשְׂרָאֵל עָלָה וְהִנֵּה הָאִישׁ אֲשֶׁר־יָכְנוּ יַעֲשֶׂרְנוּ¹⁵ הַמֶּלֶךְ עֹשֶׂר גְּדוֹל
 31 וְאֶת־בָּתּוֹ יִתְּנֵלוּ וְאֵת בֵּית אָבִיו יַעֲשֶׂה חֲפָשִׁי בְּיִשְׂרָאֵל: וַיֹּאמֶר
 32 דוֹד אֶל־הָאֲנָשִׁים הָעֹמְדִים עִמּוֹ לֵאמֹר מַה־יַּעֲשֶׂה לְאִישׁ אֲשֶׁר
 33 יָכָה אֶת־הַפְּלִשְׁתִּי הַזֶּה¹⁶ וְהָסִיר חֲרָפָה מֵעַל יִשְׂרָאֵל כִּי מִי
 34 הַפְּלִשְׁתִּי הָעָרֵל הַזֶּה כִּי חָרַף מַעֲרֻכּוֹת אֱלֹהִים חַיִּים: וַיֹּאמֶר
 35 לוֹ הָעָם בְּדַבֵּר הַזֶּה לֵאמֹר כֹּה יַעֲשֶׂה לְאִישׁ אֲשֶׁר יָכְנוּ: וַיִּשְׁמַע
 36 אֱלִיאָב אָחִיו הַגְּדוֹל בְּדַבְּרוֹ אֶל־הָאֲנָשִׁים וַיַּחֲרֹאֲף אֱלִיאָב בְּדוֹד
 37 וַיֹּאמֶר לְמַה־זֶּה יִרְדֶּת וְעַל־מִי נִמְשָׁת מַעֲט הַצֶּאֱן הַהֵנָּה בַּמִּדְבָּר
 38 אֲנִי יָדַעְתִּי אֶת־זִדְדָנָהּ וְאֵת רָע לִבָּהּ כִּי לְמַעַן רְאוֹת הַמִּלְחָמָה
 39 יִרְדֶּת: וַיֹּאמֶר דוֹד מַה עָשִׂיתִי עִתָּה הֲלוֹא דָּבָר¹⁷ הוּא: וַיִּסֹּב
 40 מֵאֲצֻלוֹ אֶל־מוֹל אַחֵר וַיֹּאמֶר כְּדָבָר הַזֶּה וַיִּשְׁכְּחוּ הָעָם דָּבָר בְּדָבָר

31 הִרְאִינִי אֶת־שְׂאוֹל וַיִּשְׁמְעוּ הַדְּבָרִים אֲשֶׁר דָּבַר דָּוִד וַיִּגְדּוּ¹⁸ לִפְנֵי־שְׂאוֹל
 32 וַיִּקְחֵהוּ׃ וַיֹּאמֶר דָּוִד אֶל־שְׂאוֹל אֶל־יִפְלֹל לִבִּי¹⁹ אֲדָם עָלָיו²⁰ עֲבָדְךָ
 33 יֵלֶךְ וְנִלְחַם עִם־הַפְּלִשְׁתִּי הַזֶּה׃ וַיֹּאמֶר שְׂאוֹל אֶל־דָּוִד לֹא תוּכַל
 לָלֶכֶת אֶל־הַפְּלִשְׁתִּי הַזֶּה לְהִלָּחֵם עִמּוֹ כִּי־נָעַר אַתָּה וְהוּא אִישׁ
 34 מִלְחָמָה מִנְּעָרָיו׃ וַיֹּאמֶר דָּוִד אֶל־שְׂאוֹל רַעְיָה הִנֵּה עֲבָדְךָ לְאָבִיו
 35 בְּצֹאֵן וּבֶאֱרֵי וְאֵת־²¹ הַדּוֹב וְנִשָּׂא שָׂה מִהָעֵדֶר׃ וַיֵּצֵאתִי אַחֲרָיו
 וְהִכְתִּיתִי וְהִצַּלְתִּי מִפְּיֹ וַיָּקָם עָלַי וְהִחֲזִיקַתִּי בְּזִקְנוֹ וְהִכְתִּיתִי וְהִמִּיתִי׃²²
 36 גַּם²³ אֶת־הָאֲרִי גַם²³ הַדּוֹב הִכָּה עֲבָדְךָ וְהָיָה הַפְּלִשְׁתִּי הָעֶרֶל
 37 הַזֶּה בְּאֶחָד מֵהֶם כִּי חָרַף מַעֲרֶכֶת אֱלֹהִים חַיִּים׃ וַיֹּאמֶר דָּוִד
 יְהוָה אֲשֶׁר הִצַּלְנִי מִיַּד הָאֲרִי וּמִיַּד הַדּוֹב הוּא יֵצִילֵנִי מִיַּד הַפְּלִשְׁתִּי
 38 הַזֶּה׃ וַיֹּאמֶר שְׂאוֹל אֶל־דָּוִד לֶךְ וַיְהוֶה יְהוָה עִמָּךְ׃ וַיַּלְבֵּשׁ שְׂאוֹל
 אֶת־דָּוִד מִדָּוִד וְנָתַן קֹוֶבַע נְחֹשֶׁת עַל־רֹאשׁוֹ וַיַּלְבֵּשׁ אֹתוֹ שְׂרִיּוֹן׃
 39 וַיַּחְגֹּר דָּוִד אֶת־חַרְבּוֹ מֵעַל לְמִדְּיוֹ וַיֵּאֵל לָלֶכֶת כִּי לֹא־נָסָה וַיֹּאמֶר
 דָּוִד אֶל־שְׂאוֹל לֹא־אוּכַל לָלֶכֶת בְּאַלְהָה כִּי לֹא נָסִיתִי וַיְסִירֵם דָּוִד
 40 מֵעָלָיו׃ וַיִּקַּח מִקְלוֹ בְּיָדוֹ וַיִּבְחַר־לוֹ חֲמִשָּׁה חֲלָקִי²⁴ אֲבָנִים מִן־
 הַנַּחֲל וַיִּשֶׂם אֹתָם בְּכָלִי הָרַעִים אֲשֶׁר־לוֹ וּבִילְקוּט וּקְלָעוֹ בְּיָדוֹ
 41 וַיַּגֵּשׁ אֶל־הַפְּלִשְׁתִּי׃ וַיֵּלֶךְ הַפְּלִשְׁתִּי הַלֵּךְ וַקָּרֵב אֶל־דָּוִד וְהָאִישׁ
 42 נִשְׂא הַצֶּנֶה לִפְנָיו׃ וַיִּבֹט הַפְּלִשְׁתִּי וַיִּרְאֶה²⁵ אֶת־דָּוִד וַיִּבְזֶהוּ כִּי־
 43 הָיָה נָעַר וְאֶדְמָנִי עִם־יָפָה מְרֹאֶה׃ וַיֹּאמֶר הַפְּלִשְׁתִּי אֶל־דָּוִד
 הַכֶּלֶב אֲנֹכִי כִּי־אַתָּה בָּא־אֵלַי בַּמִּקְלוֹת וַיִּקְלַל הַפְּלִשְׁתִּי אֶת־
 44 דָּוִד בְּאֱלֹהָיו׃ וַיֹּאמֶר הַפְּלִשְׁתִּי אֶל־דָּוִד לָכֶה אֵלַי וְאַתָּנָה אֶת־
 45 בְּשָׂרְךָ לַעֹף הַשָּׁמַיִם וּלְבִהֶמֶת הַשָּׂדֶה׃ וַיֹּאמֶר דָּוִד אֶל־הַפְּלִשְׁתִּי
 אַתָּה בָּא אֵלַי בַּחֲרֹב וּבַחֲנִית וּבַכִּידוֹן וְאֲנֹכִי בָּא־אֵלֶיךָ בְּשֵׁם
 46 יְהוָה צְבָאוֹת אֱלֹהֵי מַעֲרֶכֶת יִשְׂרָאֵל אֲשֶׁר חָרַפְתָּ׃ הַיּוֹם הַזֶּה
 יִסְגְּרָךְ יְהוָה בְּיָדִי וְהִכְתִּיךָ וְהִסְרַתִּי אֶת־רֹאשְׁךָ מֵעַלְיָה וְנָתַתִּי
 פָּגֶר מַחְנֶה פְּלִשְׁתִּים הַיּוֹם הַזֶּה לַעֹף הַשָּׁמַיִם וּלְחַיֵּית הָאָרֶץ
 47 וַיִּדְּעוּ כָל־הָאָרֶץ כִּי יֵשׁ אֱלֹהִים לְיִשְׂרָאֵל׃ וַיִּדְּעוּ כָל־הַקָּהָל הַזֶּה׃

כִּילֹא בְחָרֵב וּבְחִנִּית יְהוֹשִׁיעַ²⁶ יְהוָה כִּי לִיהוָה הַמְּלַחֲמָה וְנָתַן
 48 אֶתְכֶם בְּיָדוֹ: וְהָיָה כִּי²⁷ גָּם הַפְּלִשְׁתִּי וַיִּלָּךְ וַיִּקְרַב לִקְרֹאת
 49 דָּוִד וַיִּמָּהֵר דָּוִד וַיִּרְץ הַמַּעֲרָכָה לִקְרֹאת הַפְּלִשְׁתִּי: וַיִּשְׁלַח דָּוִד
 אֶת־יָדוֹ אֶל־הַכְּלִי וַיִּקַּח מִשָּׁם אֶבֶן וַיַּקְלַע וַיִּךְ אֶת־הַפְּלִשְׁתִּי אֶל־
 50 מִצְחוֹ וַתִּטָּבַע הָאֶבֶן בְּמִצְחוֹ וַיִּפֹּל עַל־פָּנָיו אֶרְצָה: וַיַּחֲזֹק²⁸ דָּוִד
 מִן־הַפְּלִשְׁתִּי בַקָּלַע וּבְאֶבֶן וַיִּךְ אֶת־הַפְּלִשְׁתִּי וַיִּמָּתְהוּ וַיַּחֲרֹב אִין
 51 בְּיַד־דָּוִד: וַיִּרְץ דָּוִד וַיַּעֲמֵד אֶל־הַפְּלִשְׁתִּי וַיִּקַּח אֶת־חַרְבּוֹ
 וַיִּשְׁלֹפָה מִתַּעֲרָה וַיִּמָּתְהוּ וַיִּכְרַת־בָּהּ אֶת־רֹאשׁוֹ וַיִּרְאוּ
 52 הַפְּלִשְׁתִּים כִּי־מָת גִּבּוֹרָם וַיָּנֻסוּ: וַיִּקְמוּ אַנְשֵׁי יִשְׂרָאֵל וַיהוָה
 וַיִּרְעוּ וַיִּרְדְּפוּ אֶת־הַפְּלִשְׁתִּים עַד־בּוֹאֲךָ²⁹ גֵּיא וְעַד שַׁעֲרֵי עֶקְרוֹן
 53 וַיִּפְּלוּ חֲלָלִי פְּלִשְׁתִּים בְּדֶרֶךְ שַׁעֲרִים וְעַד־גֵּת וְעַד־עֶקְרוֹן: וַיָּשְׁבוּ
 54 בְּנֵי יִשְׂרָאֵל מִדֶּלֶק אַחֲרֵי פְּלִשְׁתִּים וַיִּשְׁסּוּ אֶת־מַחְנֵיהֶם: וַיִּקַּח
 דָּוִד אֶת־רֹאשׁ הַפְּלִשְׁתִּי וַיִּבְאֵהוּ יְרוּשָׁלַם וְאֶת־כְּלָיו שָׁם
 בָּאֵהָלוֹ:

1 § 85, 4. 2 § 83, 10. 3 § 52, Note II. 4 יִירָאוּ fut. יִירָאוּ, exceptionally יִירָאוּ cf. v. 24. 5 the *old* men; some read בָּא = בָּשָׁנִים to advance in days, years. 6 § 91, 3. 7 § 105, 7. 8 § 85, 4. 9 § 105, 6, 7. 10 and thou shalt take a *pledge* in return from them, i. e. a token of their happiness. (Fuerst. Lex.) 11 se. רִגְלָיו cf. Gen. 29, 1. 12 § 96, 7. 13 fr. רוּעַ. 14 ר was in this word doubly pronounced. 15 = יַעֲשִׂירֵנוּ. 16 § 22, Note. 17 an enquiry. 18 § 76, 2, c, 19 נִפְּל לֵב to lose heart, courage. 20 עָלָיו refers either to Goliath, or to אָדָם, cf. Ps. 42, 7. 142, 4. 21 § 76, 4. Note or אֵת = with, § 75, 5. 22 מָתָה, Hi. הַמָּתָם § 53, 7. 23 § 117. 24 § 83, 7. 25 regular וַיִּרָא. 26 for יוֹשִׁיעַ. 27 § 114, d. 28 § 91, 2. 29 § 76, 2, d.

XI. Solomo's Wisdom. (1. Kings 3, 5—28.)

בִּגְבֻעוֹן נִרְאָה יְהוָה אֶל־שְׁלֹמֹה בְּחֻלוֹם הַלֵּילָה וַיֹּאמֶר אֱלֹהִים 5
 שְׂאֵל מָה אֲתֹנֶלֶךְ: וַיֹּאמֶר שְׁלֹמֹה אֶתָּה עֹשִׂיתָ עִם־עַבְדְּךָ דָּוִד 6

אֲבִי חֶסֶד גָּדוֹל בְּאִשֶּׁר הָלַךְ לִפְנֵיהָ בְּאֵמֶת וּבְצִדְקָה וּבִישֵׁרֶת
לִבָּב עֲמָךְ וְהִשְׁמָרְלוּ אֶת־הַחֶסֶד הַגָּדוֹל הַזֶּה וְתִתְּנֵהוּ בֶן יֵשֶׁב
עַל־כִּסְאוֹ בְּיוֹם הַזֶּה: וְעַתָּה יְהוָה אֱלֹהֵי אֲתָה הַמְּלֻכָּה אֶת־
עַבְדְּךָ תַּחַת דָּוִד אָבִי וְאֲנֹכִי נַעַר¹ קָטָן לֹא אֲדַע צֵאת וּבֹא²:
וְעַבְדְּךָ בְּתוֹךְ עַמָּךְ אֲשֶׁר בְּחֶרֶת עֲסָרְךָ אֲשֶׁר לֹא־יִמְנָה וְלֹא³
יִסְפָּר מֶרֶב: וְנָתַתָּ לְעַבְדְּךָ לֵב שֹׁמֵעַ לִשְׁפֹּט אֶת־עַמָּךְ לְהַבִּין⁴
בִּין־טוֹב לָרָע כִּי מִי יוּכַל לִשְׁפֹּט אֶת־עַמָּךְ הַקָּבֵד הַזֶּה: וַיִּטֹּב⁵
הַדָּבָר בְּעֵינֵי אֲדָנִי כִּי שָׁאַל שְׁלֹמֹה אֶת־הַדָּבָר הַזֶּה: וַיֹּאמֶר⁶
אֱלֹהִים אֵלָיו יַעַן אֲשֶׁר שָׁאַלְתָּ אֶת־הַדָּבָר הַזֶּה וְלֹא־שָׁאַלְתָּ לָּךְ
יָמִים רַבִּים וְלֹא־שָׁאַלְתָּ לָּךְ עֹשֶׁר וְלֹא שָׁאַלְתָּ נַפֶּשׁ אִיְבֹיָה וְשָׁאַלְתָּ
לָּךְ הַבִּין לִשְׁמֹעַ מִשְׁפָּט: הִנֵּה עָשִׂיתִי⁷ כְּדָבָרְךָ הַנֶּה נָתַתִּי לָּךְ⁸
לֵב חָכָם וְנִבּוֹן אֲשֶׁר כְּמוֹהָ לֹא־הָיָה לִפְנֵיהָ וְאַחֲרֶיהָ לֹא־יָקוּם כְּמוֹהָ:
וְגַם אֲשֶׁר לֹא־שָׁאַלְתָּ נָתַתִּי לָּךְ גַּם־עֹשֶׁר גַּם־כְּבוֹד אֲשֶׁר לֹא־⁹
הָיָה כְּמוֹהָ אִישׁ בַּמְּלָכִים כָּל־יָמָיו: וְאִם תֵּלֵךְ בְּדַרְכֵי לִשְׁמֹר¹⁰
חֻקִּי וּמִצְוֹתֵי בְּאִשֶּׁר הָלַךְ דָּוִד אָבִיךָ וּבְאַרְכֻּתִי אֶת־יָמָיו: וַיִּקֶּץ¹¹
שְׁלֹמֹה וְהִנֵּה חֲלוֹם וַיָּבֹא יְרוּשָׁלַם וַיַּעֲמֵד לִפְנֵי אֲרוֹן בְּרִית־יְהוָה
וַיַּעַל עֹלוֹת וַיַּעַשׂ שְׁלָמִים וַיַּעַשׂ מִשְׁתָּה לְכָל־עַבְדָּיו: אָז¹² תִּבְאֲנָה¹³
שְׁתֵּים נָשִׁים זֹנוֹת אֶל־הַמֶּלֶךְ וְתַעֲמִדְנָה לִפְנָיו: וְתֹאמַר הָאִשָּׁה¹⁴
הָאֶחָת בִּי אֲדָנִי אֲנִי וְהָאִשָּׁה הַזֹּאת יָשְׁבַת בְּבֵית אַחֶר וְאֵלֶּךְ עִמָּה
בְּבֵית: וַיְהִי בְּיוֹם הַשְּׁלִישִׁי לְלִדְתִּי¹⁵ וְתֵלֵךְ גַּם־הָאִשָּׁה הַזֹּאת¹⁶
וְאֲנַחֲנוּ יַחְדָּו אֵין־זֹר אֶתְנוּ בְּבֵית זֹלָתִי¹⁷ שְׁתֵּים־אֲנַחֲנוּ בְּבֵית:
וַיָּמָת בֶּן־הָאִשָּׁה הַזֹּאת לִילָה אֲשֶׁר שָׁכְבָה עָלָיו: וְתִקֶּם בְּתוֹךְ¹⁸
הַלִּילָה וְתִקַּח אֶת־בְּנִי מֵאַצְלִי וְאַמְתָּה¹⁹ יִשְׁנָה וְתִשְׁכַּיְכוּ בְּחִיקָה²⁰
וְאֶת־בְּנָה הַמֵּת הִשְׁכִּיכָה בְּחִיקִי: וְאִקֶּם בְּבִקָּר לְהִינִיק אֶת־בְּנִי²¹
וְהִנֵּה־מָת וְאֶתְבּוֹנֵן אֵלָיו בְּבִקָּר וְהִנֵּה לֹא־הָיָה בְּנִי אֲשֶׁר יִלְדֵתִי:
וְתֹאמַר הָאִשָּׁה הָאֶחָת לֹא כִּי בְנִי הָיָה וּבְנָה הַמֵּת וְזֹאת אִמְרָת²²
לֹא כִּי בְנָה הַמֵּת וּבְנִי הָיָה וְתִדְבַרְנָה לִפְנֵי הַמֶּלֶךְ: וַיֹּאמֶר הַמֶּלֶךְ²³

זאת אמרת זה⁸ בני החי ובנך המת וזאת אמרת לא כי בנך
 המת ובני החי⁹: ויאמר המלך קחו לי-חרב ויביאו החרב לפני
 המלך: ויאמר המלך גזרו את-הילד החי לשנים ותנו את-
 החצי לאחת ואת-החצי לאחת⁹: ותאמר האשה אשר-בנה
 החי אל-המלך כי-נכמרו רחמיה על-בנה ותאמר כי אדני תנו-
 לה את-הילד החי והמת אלהתמיתהו וזאת אמרת גם-לי גם-
 לך לא יהיה גזרו¹⁰: ויען המלך ויאמר תנו-לה את-הילד החי
 והמת לא תמיתהו היא אמו: וישמעו כל-ישראל את-המשפט
 אשר שפט המלך ויראו מפני המלך כי ראו כי חכמת אלהים
 בקרבם לעשות משפט:

¹ Inexperienced. ² יצא ובא to go out and in, denotes metaphorically the actions and conduct of a man. (Fuerst Lex.)
³ § 100, III. a) ⁴ § 101, II. (ב). ⁵ § 83, 11, (c). ⁶ — paragogic = זולת. ⁷ An expression of humility for I. ⁸ § 94, 2.
⁹ In pause. ¹⁰ § 34, 6.

XII. The happiness of the godly, the misery of the wicked (Ps. 1.)

אשרי¹ האיש אשר לא הלך בעצת רשעים ובדרך חטאים
 לא עמד ובמשב לצים לא ישב: כי אם בתורת יהוה חפצו
 ובתורתו יהנה יומם ולילה: והיה כעץ שתול על-פלגי-מים
 אשר פרו יתן בעתו ועלהו לא-יבול וכל אשר-יעשה יצליח:
 לא-כן הרשעים במשפט וחטאים בערת צדיקים: כי יודע יהוה
 דרך צדיקים ודרך רשעים תאבד:

¹ אשר happiness; only in plur. construct in the character of an interjection: O the happiness of the man! ² § 44, 5.

XIII. The character of a godly man. (Ps. 15.)

מזמור לדוד¹ יהוה מי-גור באהלך מי-ישכן בהר קדשך:

הוֹלֵךְ² תָּמִים³ וּפָעַל צָדֵק וְדִבֵּר אֱמֶת בְּלִבּוֹ: לֹא־רָגַל עַל־⁴ 3
 לִשְׁנוֹ לֹא־עָשָׂה לְרַעְהוּ רָעָה וְחִרְפָּה לֹא־נָשָׂא עַל־קִרְבוֹ: נִבְּהָ 4
 בְּעֵינָיו נִמְאָם⁵ וְאֶת־יָרְאִי יְהוָה יִכְבֵּד נִשְׁבַּע לְהָרַע⁶ וְלֹא יִמִּיר:
 בִּסְפוֹ לֹא־נָתַן בְּנִשְׁךְ וְשִׁחַד עַל־נֶקִי לֹא לָקַח עֲשֵׂה־אֱלֹה לֹא⁵
 ימוֹט לְעוֹלָם:

1 § 83, 11, 2 § 107, 4. 3 Accusative, § 85, 4. c) and § 75, 2, Note. 4 ל' רָגַל עַל ל' to bear slander upon his tongue, i. e. to slander. 5 The subject of the clause. 6 Inf. fr. רָעַע, supply לוֹ to do evil to himself, i. e. to his own hurt, cf. 3 Mos. 5, 4.: לְהָרַע אוֹ לְהָטִיב.

XIV. Confidence in God's grace. (Ps. 23.)

מִזְמוֹר לְדָוִד יְהוָה רָעִי לֹא אֶחְסָר: בְּנֹאוֹת דָּשָׂא יִרְבִּיצֵנִי עַל־¹ 2
 מִי מְנוּחָה יִנְהַלֵּנִי: נַפְשִׁי יִשׁוּבֵב¹ יִנְחֵנִי בְּמַעְגְלֵי־צָדֵק לְמַעַן שְׁמוֹ: 3
 גַּם כִּי־אֶלֶךְ בְּגִיא צְלָמוֹת² לֹא־אִירָא רָע כִּי־אַתָּה עִמָּדִי שְׁבִטָךְ 4
 וּמִשְׁעַנְתֶּךָ הִפָּה יִנְחֵמֵנִי: תַּעֲרֹךְ לִפְנֵי שְׁלַחַן נֹגֵד צִרְיִי דִשְׁנָתָ 5
 בִּישְׁמֵן רֹאשִׁי כּוֹסֵי רוּחָה³: אֵךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי כָּל־יְמֵי חַיִּי⁶
 וְשִׁבְתִּי⁴ בְּבֵית־יְהוָה לְאֶרֶךְ יָמִים:

1 To lead back, refresh (the soul). 2 Shadow of death = the thickest darkness, cf. § 91, c). 3 Abundance; in poetry often an abstract noun takes the place of an adjective, = my cup is abundant, overflowing. 4 = וַיִּשְׁבְּתִי, as רָד (Jud. 19, 11.) for יָרַד.

XV. God's excellency and providence. (Ps. 113.)

הַלְלוּ יְהוָה הַלְלוּ עַבְדֵי יְהוָה הַלְלוּ אֶת־שֵׁם יְהוָה: יְהִי שֵׁם יְהוָה¹ 2
 מְבֹרָךְ מִעַתָּה וְעַד־עוֹלָם: מִמְּזֶרֶח־שֶׁמֶשׁ עַד־מְבֹאוֹ מְהַלֵּל שֵׁם 3
 יְהוָה: רֵם עַל־כָּל־גּוֹיִם יְהוָה עַל הַשָּׁמַיִם כְּבוֹדוֹ: מִי כִיהוָה⁴ 5
 אֱלֹהֵינוּ הַמְּגִבִּיהָ¹ לְשִׁבְתָּ: הַמְּשַׁפִּילִי¹ לְרֹאוֹת בָּשָׁמַיִם וּבְאָרְץ: 6
 מְקִימֵי מַעֲפָר דָּל מַאֲשֵׁפַת יָרִים אֲבִיוֹן: לְהוֹשִׁיבֵי² עַם־נְדִיבִים⁷ 8

9 עם נדיבי עמו: מושיבי עקרת³ הבית אם⁴ הבנים שמחה⁵
הללויה:

1 § 106, 9 and page 17 Note I. 2 Inf. with paragogic ^י in poetry not unfrequent. 3 Barrenness was considered among the Hebrews a great ignominy, cf. 1. Sam. c. 1. 4 Accusative, answering the question *where*? § 85, 4. or apposition to 3 = as a. 5 § 83, 10.

XVI. Israel's exodus from Egypt. (Ps. 114.)

1 בצאת ישראל ממצרים בית יעקב מעם לעז: היתה יהודה²
2 לקדשו ישראל ממשלותיו³: הם ראה ויגס תירדן יסב לאחור:
3 ההרים רקדו⁴ כאילים נבעות כבגי-צאן: מהלך הים כי תנום⁵
4 תירדן תסב לאחור: ההרים תרקדו כאילים נבעות כבגי-צאן:
5 מלפני ארון חולי ארץ מלפני אלוה יעקב: ההפכי הצור⁷
6 אגס-מים⁴ חלמיט למעינו⁵-מים:

1 § 57, Note. 2 The plural poetically, § 82, 5. 3 Cf. Exodus 19, 18, 4 Cf. Exod 17, 6. 5 § 59 Note II.

XVII. Feelings of an exile in captivity. (Ps. 137.)

1 על-נהרות בבל שם ישבנו גס-בכינו בזכרנו את-ציון: על-
2 ערבים בתוכה¹ תלינו כנורותינו: כי שם שאלונו שובינו דברי-
3 שיר ותוללינו שמחה שירו לנו משיר² ציון: איך נשיר את-
4 שיר-יהוה על אדמת נבר: אם-אשכחך ירושלם תשכח ימיני³:
5 תדבק לשוני לחכי אם-לא אזכרכי⁴ אם-לא אעלה את-ירושלם
6 על ראש⁵ שמחתי: זכר יהוה לבני אדום את יום⁶ ירושלם
7 האמרים ערו⁷ ערו עד היסוד בה: בת-בבל השדודה אשרי
8 שישלם-לך את-גמולך שגמלת לנו: אשרי שיאחז ונפץ את-
9 עולליך אל-הסלע⁹:

1 Refers to Babel, 2 Of the song = one of the songs. 3 Let my right forget to do its duty, or play on an instrument

(Kimchi) ⁴ poetically = אֶזְכָּרָה. ⁵ The summit = the highest joy. ⁶ The day of downfall, misfortune. ⁷ Inf. Pi; to lay bare the ground יסוד i. e. to destroy to the ground. ⁸ In poetry very common, either for the city or the inhabitants. ⁹ Cf. 2 Kings 8, 12.

XVIII. The preciousness and true character of wisdom. (Job 28, 12 — 28.)

¹² וְהַחֲכָמָה מֵאֵין תִּמְצָא וְאִי זֶה ¹ מְקוֹם בִּינָה: לֹא־יֵדַע אָנוּשׁ
¹³ עֲרֶכָה וְלֹא תִמְצָא בָאָרֶץ הַחַיִּים: תִּהְיוּ אָמַר לֹא בִי־הִיא וַיִּם
¹⁴ אָמַר אֵין עֲמָדִי: לֹא־יֵתֵן סָגוֹר תַּחְתֶּיהָ וְלֹא יִשְׁקַל בְּסֶף מַחִירָה:
¹⁵ לֹא תִסְלַח בְּכֶתֶם אוֹפִיר בְּשֶׁהֶם יָקָר וְסָפִיר: לֹא־יַעֲרֹכְנָה זָהָב
¹⁶ וְזָכוּכִית וְתַמּוּרְתָּהָ ² כְּלִי־כֹז: רָאמוֹת וְגִבִּישׁ לֹא יִזְכֹּר וּמִשְׁךְ חֲכָמָה
¹⁷ מִפְּנִינִים: לֹא־יַעֲרֹכְנָה פִטְדַת־כּוֹשׁ בְּכֶתֶם טָהוֹר לֹא תִסְלַח:
¹⁸ וְהַחֲכָמָה מֵאֵין תִּבּוֹא וְאִי זֶה מְקוֹם בִּינָה: וְנִעְלָמָה מֵעֵינֵי כָל־
²⁰ חַי וּמַעוֹף הַשָּׁמַיִם נִסְתָּרָה: אֲבִדוֹן וּמוֹת אָמְרוּ בְּאָזְנוֹנוּ שָׁמַעְנוּ
²¹ שְׁמָעָה ³: אֱלֹהִים הֵבִין דְּרָכָה וְהוּא ⁴ יָדַע אֶת־מְקוֹמָה: בִּי־הוּא
²³ לְקַצּוֹת־הָאָרֶץ יָבִישׁ תַּחַת כָּל־הַשָּׁמַיִם יִרְאֶה: לַעֲשׂוֹת לְרוּחַ
²⁴ מִשְׁקָל וַיִּמֵּם תֵּבֶן בַּמֶּדֶה: בְּעִשְׂתּוֹ לִפְטָר חֶק וּדְרֶךְ לַחֲיוֹן קוֹלוֹת:
²⁵ אֹז רָאָה וַיִּסְפָּרָה הַכִּינָה וְגַם־חֲקָרָה: וַיֹּאמֶר לְאָדָם הֵן יִרְאֶת
²⁷ אֲדָנִי הִיא חֲכָמָה וְסוֹר מֵרַע בִּינָה:
²⁸

¹ § 94, 6 Note. ² Supply the antecedent לֹא. ³ § 93, 6.
⁴ § 93, Note.

XIX. Judah is threatened for her ingratitude and rebellion. (Isa. 1, 1 — 21.)

¹ חֲזוֹן יִשְׁעִיהוּ בֶן־אֲמוּן אֲשֶׁר חָזָה עַל־יְהוּדָה וִירוּשָׁלַם בִּימֵי
² עֲזִיָּהוּ יוֹתָם אָחִיו יְחִזְקִיָּהוּ מֶלֶכִי יְהוּדָה: שָׁמְעוּ שָׁמַיִם וְהָאָזְנוּ
³ אֶרֶץ כִּי יְהוָה דִּבֶּר בָּנִים גְּדִלְתִּי וְרוּמַמְתִּי וְהֵם פָּשְׁעוּ בִּי: יָדַע
⁴ יְשׁוּר קָנָהוּ וַחֲמוֹר אֲבוֹם בָּעָלָיו יִשְׂרָאֵל לֹא יָדַע עָמִי לֹא הִתְבּוֹנֵן:

4 הוּ גוֹי חָטָא עִם כְּבֹד¹ עוֹן זָרַע מְרַעִים בָּנִים מִשְׁחִיתִים עֲזֹבוּ
 5 אֶת־יְהוָה נֶאֱצָו אֶת־קְדוֹשׁ יִשְׂרָאֵל נִזְרוּ אַחֲזֹר: עַל־מָה² תָּבוּ
 6 עוֹד תּוֹסִיפוּ סָרָה כָּל־רֹאשׁ לַחֲלִי³ וְכָל־לֵבב דָּוִי: מִכָּף־רִגְלָו וְעַד־
 רֹאשׁ אֵיזָבוּ מִתָּם פָּצַע וַחֲבוּרָה וּמִכָּה טָרִיהָ לֹא־זָרוּ⁴ וְלֹא חֲבָשׁוּ
 7 וְלֹא רִבְכָּה בְּשֹׁמֶן: אֲרָצְכֶם שְׂמֵמָה עֲרִיכֶם שְׂרָפוֹת אִשׁ אֲדַמְתֶּכֶם
 8 לְנִגְדְּכֶם זָרִים אֲכָלִים אֲתָהּ וּשְׂמֵמָה כְּמַהֲפַכַת זָרִים: וְנוֹתַרְהָ
 9 בַּת־צִיּוֹן כְּסֶכֶה בְּכָרֶם כְּמִלוֹנָה בְּמִקְשָׁה כְּעִיר נִצּוּרָה: לוֹלִי יְהוָה
 10 צָבָאוֹת הוֹתִיר לָנוּ שָׁרִיר כְּמַעֵט בְּסָדֶם הֵינּוּ לַעֲמֹרָה דְּמִינוּ:
 11 שְׁמָעוּ דְּבַר־יְהוָה קִצִּינִי סָדֶם הֶאֱזִינוּ תוֹרַת אֱלֹהֵינוּ עִם עֲמֹרָה:
 12 לָמָּה לִי רִב־זִבְחִיכֶם יֹאמֶר יְהוָה שְׁבַעְתִּי עֲלֹת אֵילִים וַחֲלָב
 13 מְרִיאִים וְדָם פָּרִים וּכְבָּשִׁים וְעֲתוּדִים לֹא חִפָּצְתִּי: כִּי תִבְאוּ
 14 לְרֹאוֹת⁵ פָּנַי⁶ מִי־בִקֵּשׁ זֹאת מִיֶּדְכֶם רִמָּס⁷ חֲצָרִי: לֹא תוֹסִיפוּ
 הָבִיא מִנְחַת־שָׂוֶא קִטְרֹת תוֹעֵבָה הִיא לִי חֲדָשׁ⁸ וְשִׁבַת קָרָא
 15 מִקְרָא לֹא־אוֹכַל⁹ אֹן וְעֲצָרָה: חֲדָשִׁיכֶם וּמוֹעֲדֵיכֶם שְׁנֵאָה נִפְשִׁי
 16 הָיוּ עָלַי לְטָרַח¹⁰ נִלְאִיתִי נִשְׂא¹¹: וּבִפְרִשְׁכֶם¹² כְּפִיכֶם אֲעֵלִים
 17 עֵינֵי מִכֶּם גַּם כִּי־תִרְבוּ תִפְלָה אֵינִנִּי שְׁמַע יְדֵיכֶם דְּמִים מְלֹאוּ:
 18 רַחֲצוּ הַזְּבוּ¹³ הִסִּירוּ רַע מֵעַל־לֵיכֶם מִנְּגֵד עֵינֵי חֲדָלוּ הָרַע: לָמְדוּ
 19 הִיטֵב¹⁴ דְּרָשׁוּ מִשְׁפָּט אֲשֶׁרוּ חֲמוּץ שִׁפְטוֹ יָתוּם רִיבוּ¹⁵ אֲלֵמָּה:
 20 לְכוּ־נָא וְנוֹכַחְהָ¹⁶ יֹאמֶר יְהוָה אִסִּיְהִיו חֲטָאֵיכֶם כְּשָׁנִים כְּשִׁלְג
 21 יִלְבִּינוּ אִם־יֹאדִימוּ כִּתּוּלַע כְּצֶמֶר יִהְיוּ: אִם־תֵּאָבֹו וּשְׁמַעְתֶּם
 22 טוֹב הָאָרֶץ תֹּאכְלוּ: וְאִם־תִּמְאָנוּ וּמְרִיתֶם חֲרִיב¹⁷ תֹּאכְלוּ כִּי
 פִּי יְהוָה דִּבֶּר:

1 § 65, 5. 2 Upon what? 3 Supply הָיָה, with following ל to become, § 84, 1: to become sick. 4 זָרוּ (Kal in the form זָר) = 5 = לְהֵרָאוֹת. 6 פָּנַי = לִפְנֵי before me. 7 Apposition to זֹאת. 8 Cf. 2 Kings, 4, 23. 9 Supply לִשְׂאת to bear. 10 On the Kamets of ל see § 18, II. 3. 11 Inf. const. of נִשְׂא, more frequently שָׂאת and שָׂאת. 12 = פְּרִשְׁכֶּם inf. Pi., Tsere becoming Chirek. 13 For הַתְּזָבוּ § 39, 3. 14 § 105, 5. 15 Supply רִיב. 16 Niphal here reciprocal § 26, 1. 17 § 85, 5.

XX. Description of the Messianic time. (Isa. 11.

1 — 10.

וַיֵּצֵא חֹטֵר מִגִּזְעֵי יִשְׂרָאֵל וַיִּצְרֶה מִשְׁרָשָׁיו יִפְרֶה: וְנָחָה עָלָיו רוּחַ¹
 יְהוָה רוּחַ חֲכָמָה וּבִינָה רוּחַ עֲצָה וּגְבוּרָה רוּחַ דַּעַת וִירָאָת
 יְהוָה: וְהִרְיָחוּ² בִּירְאָת יְהוָה וְלֹא-לְמַרְאָה עֵינָיו יִשְׁפּוּט וְלֹא-
 לְמִשְׁמַע אָזְנוֹ יוֹכִיחַ: וְשִׁפְטַת בְּצֹדֵק דְּלִים וְהוֹכִיחַ בְּמִישׁוֹר לַעֲנוּי-
 אֶרֶץ וְהִכָּה-אֶרֶץ בְּשֹׁבֵט פִּי וּבְרוּחַ שְׁפָתָיו יָמִית רָשָׁע: וְהָיָה³
 צֶדֶק אֲזוּר מִתְנָיו וְהָאֱמוּנָה אֲזוּר חֲלָצִיו: וְגַר זָאֵב עִם-כֶּבֶשׂ⁴
 וְנֹמֵר עִם-גָּדִי יִרְבֵּץ וְעֹגֵל וּכְפִיר וּמְרִיא יַחְדּוֹ וְנֹעַר קֹטֵן נְהַג בָּם:
 וּפְרָה וְדֹב תִרְעִינָה יַחְדּוֹ יִרְבְּצוּ יְלָדֶיהֶן וְאִרְיָה בִּבְקָר יֹאכֵל-⁵
 תֵּבֶן: וְשִׁעֲשַׁע⁶ יוֹנֵק עַל-חֹר פֶּתֶן וְעַל מְאֹרֶת צַפְעוֹנִי גִמּוּל יִדּוֹ⁷
 הָדָה: לֹא-יִרְעוּ⁸ וְלֹא יִשְׁחִיתוּ בְּכָל-הָהָר קִדְשֵׁי בֵּית-מִלְאָה הָאֶרֶץ⁹
 דָּעָה¹⁰ אֶת-יְהוָה כַּמִּים לַיָּם¹¹ מִכֶּסֶם: וְהָיָה בַּיּוֹם הַהוּא שִׁרְשֵׁי¹²
 יִשְׂרָאֵל אֲשֶׁר עָמְדָה לְגַם עַמִּים אֲלֵיו גּוֹיִם יִדְרֹשׁוּ וְהָיְתָה מִנְחָתוֹ כְּבוֹד:

¹ His delight, הִרְיָח with כ to smell with pleasure, hence generally to enjoy, delight in. ² Pilpel of שָׁעַע. ³ § 76, 2. c. ⁴ Inf. of יָרַע § 30, 4, hence with following אֶת. ⁵ כֶּסֶה commonly with עַל, here with ל. ⁶ § 86, 3 b.

XXI. Jeremiah's letter to the captives in Babylon.

(Jer. 29, 4 — 14.)

כֹּה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל לְכָל-הַגּוֹלָה אֲשֶׁר-
 הִגְלִיתִי מִירוּשָׁלַם בְּבָלָה: בְּנוּ בָתִּים וְשִׁבוּ וְנִטְעוּ גִּנּוֹת וְאָכְלוּ-
 אֶת-פְּרִיָן: קָחוּ נָשִׁים וְהוֹלִידוּ בָנִים וּבָנוֹת וְקָחוּ לְבָנֵיכֶם נָשִׁים
 וְאֶת-בָּנוֹתֵיכֶם תִּנּוּ לְאִנָּשִׁים וְתִלְדֶּנָּה בָנִים וּבָנוֹת וְרַבּוֹ-שָׁם וְאַל-
 תִּמְעָטוּ: וְדִרְשׁוּ אֶת-שְׁלוֹם הָעִיר אֲשֶׁר הִגְלִיתִי אֶתְכֶם שָׁמָּה
 וְהִתְפַּלְלוּ בַּעֲדָה אֵל-יְהוָה כִּי בִשְׁלוֹמָהּ יִהְיֶה לָכֶם שָׁלוֹם: כִּי
 כֹּה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל אֵל-יִשְׂרָאֵל לָכֶם נְבִיאֵיכֶם
 אֲשֶׁר-בִּקְרַבְכֶם וְקִסְמֵיכֶם וְאֵל-תִּשְׁמְעוּ אֶל-חִלְמֵיכֶם אֲשֶׁר אַתֶּם

9 מַחְלָמִים: כִּי בִשְׁקָר הֵם נִבְּאִים לָכֵם בְּשֵׁמִי לֹא שְׁלַחְתִּים נְאֻם־
 10 יְהוָה: כִּי־כֹה אָמַר יְהוָה כִּי לִפִּי מְלֹאת¹ לִבְבִּל שְׁבָעִים שָׁנָה
 אֶפְקֹד אֶתְכֶם וְהִקְמַתִּי עֲלֵיכֶם אֶת־דִּבְרֵי הַטּוֹב לְהָשִׁיב אֶתְכֶם
 11 אֶל־הַמָּקוֹם הַזֶּה: כִּי אֲנֹכִי יָדַעְתִּי אֶת־הַמַּחְשָׁבָה אֲשֶׁר אֲנֹכִי
 חָשַׁב עֲלֵיכֶם נְאֻם יְהוָה מַחְשְׁבוֹת שְׁלוֹם וְלֹא לָרָעָה לָתֵת לָכֵם
 12 אַחֲרֵית וְתִקְוָה: וְקִרְאתֶם אֹתִי וְהִלַּכְתֶּם וְהִתְפַּלַּלְתֶּם אֵלַי
 13 וְשָׁמַעְתִּי אֲלֵיכֶם: וּבִקְשַׁתֶּם אֹתִי וּמָצֵאתֶם כִּי תִדְרֹשְׁנִי בְּכָל־
 14 לְבַבְכֶּם: וְנִמְצָאתִי² לָכֵם נְאֻם־יְהוָה וּשְׁבַתִּי אֶת־שְׁבוֹתְכֶם
 וְקִבַּצְתִּי אֶתְכֶם מִכָּל־הַגּוֹיִם וּמִכָּל־הַמְּקוֹמוֹת אֲשֶׁר הִדַּחְתִּי
 אֶתְכֶם שָׁם נְאֻם־יְהוָה וְהִשְׁבַּתִּי אֶתְכֶם אֶל־הַמָּקוֹם אֲשֶׁר־הִגְלִיתִי
 אֶתְכֶם מִשָּׁם:

1 § 49, 4, Note. 2 To be found by one i. e. to show himself inclined toward one. (Fuerst Lex.)

XXII. The new covenant. (Jer, 31, 31 — 34.)

31 הִנֵּה יָמִים בָּאִים נְאֻם־יְהוָה וְכָרַתִּי אֶת־בְּרִית יִשְׂרָאֵל וְאֶת־בְּרִית
 32 יְהוּדָה בְּרִית חֲדָשָׁה: לֹא כְבָרִית אֲשֶׁר כָּרַתִּי אֶת־אֲבוֹתְכֶם בְּיוֹם
 הַחֲזוֹקִי בִידֶם לְהוֹצִיאֵם מֵאֶרֶץ מִצְרַיִם אֲשֶׁר־הִמָּה הִפְרוּ אֶת־
 33 בְּרִיתִי וְאֲנֹכִי² בָּעַלְתִּי בָם נְאֻם־יְהוָה: כִּי זֹאת הַבְּרִית אֲשֶׁר
 אֶכְרֹת אֶת־בְּרִית יִשְׂרָאֵל אַחֲרֵי הַיָּמִים הָהֵם נְאֻם־יְהוָה נָתַתִּי
 אֶת־תּוֹרַתִּי בְּקֶרֶבָם וְעַל־לִבָּם אֶכְתָּבֶנָּה³ וְהָיִיתִי לָהֶם לֵאלֹהִים
 34 וְהִמָּה יְהוֹדִילִי לָעָם: וְלֹא יִלְמְדוּ עוֹד אִישׁ⁴ אֶת־דַּרְעָהוּ וְאִישׁ
 אֶת־אֲחִיו⁴ לֵאמֹר דַּעוּ אֶת־יְהוָה כִּי כֹלָם יָדְעוּ אוֹתִי לְמִקְטָנִם
 וְעַד־גְּדוֹלָם נְאֻם־יְהוָה כִּי אֶסְלַח לְעוֹנֵם וּלְחַטָּאתָם לֹא אֶזְכֹּר־עוֹד:

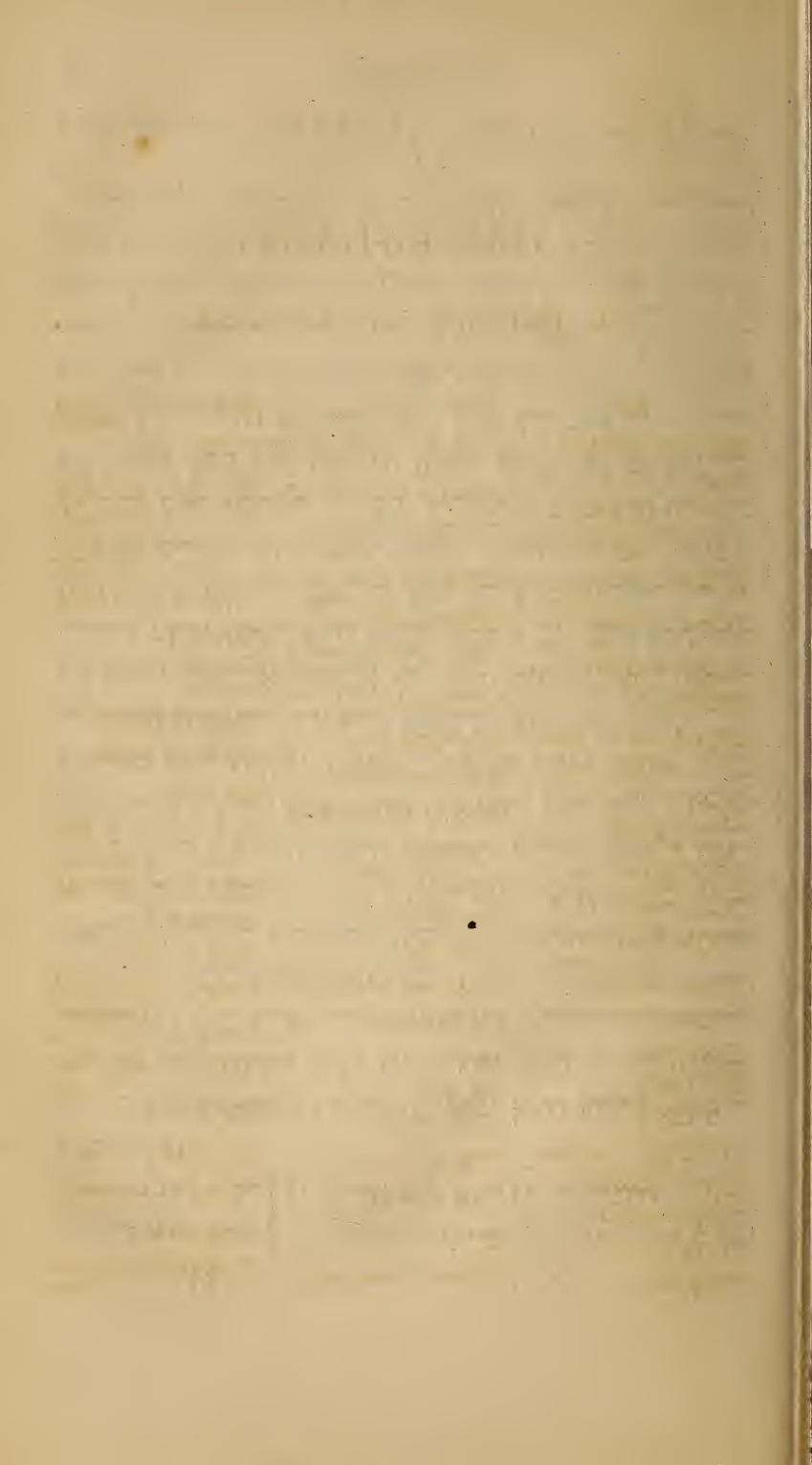
1 § 96, 2. 2 although, § 118. 3 For אֶכְתָּבֶנָּה. 4 § 97, 4.

XXIII. Resurrection of Israel by the reviving Spirit of God. (Ezek. 37, I—14.)

הִיָּתָה עָלַי יְרֵי־יְהוָה וַיּוֹצִיאֵנִי בְרוּחַ יְהוָה וַיְנִיחֵנִי בְּתוֹךְ הַבִּקְעָה¹
 וְהִיא מְלֵאָה עֲצָמוֹת׃ וְהֶעֱבִירֵנִי עֲלֵיהֶם סָבִיב סָבִיב וְהִנֵּה רַבּוֹת²
 מְאֹד עַל־פְּנֵי הַבִּקְעָה וְהִנֵּה יִבְשׁוֹת מְאֹד׃ וַיֹּאמֶר אֵלַי בֶּן־אָדָם³
 הִתְחַיֵּינָה הָעֲצָמוֹת הָאֵלֶּה וְאָמַר אֲדֹנָי יְהוִה אֶתָּה יָדַעְתָּ׃ וַיֹּאמֶר⁴
 אֵלַי הִנָּבֵא עַל־הָעֲצָמוֹת הָאֵלֶּה וְאָמַרְתָּ אֲלֵיהֶם הָעֲצָמוֹת הַיְבֵשׁוֹת
 שְׁמָעוּ דְּבַר־יְהוָה׃ כֹּה אָמַר אֲדֹנָי יְהוִה לָעֲצָמוֹת הָאֵלֶּה הִנֵּה⁵
 אֲנִי מֵבִיא בָכֶם רוּחַ וְחַיִּיתֶם׃ וְנָתַתִּי עֲלֵיכֶם גִּידִים וְהָעֵלִיתִי⁶
 עֲלֵיכֶם בָּשָׂר וְקִרַמְתִּי עֲלֵיכֶם עוֹר וְנָתַתִּי בָכֶם רוּחַ וְחַיִּיתֶם
 וִידַעְתֶּם כִּי־אֲנִי יְהוָה׃ וְנִבֵּאתִי בְּאֶשֶׁר צִוִּיתִי וַיְהִי־קוֹל כְּהִנָּבְאִי⁷
 וְהִנֵּה־רֵעֵשׂ וַתִּקְרְבוּ¹ עֲצָמוֹת עִצָּם אֶל־עִצָּמוֹ׃ וָרָאִיתִי וְהִנֵּה־⁸
 עֲלֵיהֶם גִּידִים וּבָשָׂר עָלָה וַיִּקְרָם עֲלֵיהֶם עוֹר מִלְמַעְלָה וְרוּחַ
 אֵין בָּהֶם׃ וַיֹּאמֶר אֵלַי הִנָּבֵא אֶל־הָרוּחַ הִנָּבֵא בֶן־אָדָם וְאָמַרְתָּ⁹
 אֶל־הָרוּחַ כֹּה־אָמַר אֲדֹנָי יְהוִה מֵאַרְבַּע רוּחוֹת בָּאִי הָרוּחַ² וּפָחִי
 בְּהַרוּגִים הָאֵלֶּה וַיְחִי׃ וְהִנָּבֵאתִי בְּאֶשֶׁר צִוִּיתִי³ וַתָּבוֹא בָהֶם¹⁰
 הָרוּחַ וַיְחִי וַיַּעֲמְדוּ עַל־רַגְלֵיהֶם חִל גָּדוֹל מְאֹד מְאֹד׃ וַיֹּאמֶר¹¹
 אֵלַי בֶּן־אָדָם הָעֲצָמוֹת הָאֵלֶּה כָּל־בֵּית יִשְׂרָאֵל הֵמָּה⁴ הִנֵּה
 אֹמְרִים יִבְשׁוּ עֲצָמוֹתֵינוּ וְאָבְדָה תִּקְוַתֵּנוּ נִגְזְרָנוּ לָנוּ׃⁵ לָכֵן הִנָּבֵא¹²
 וְאָמַרְתָּ אֲלֵיהֶם כֹּה־אָמַר אֲדֹנָי יְהוִה הִנֵּה אֲנִי פֹתַח אֶת־קִבְרוֹתֵיכֶם
 וְהָעֵלִיתִי אֶתְכֶם מִקִּבְרוֹתֵיכֶם עִמִּי⁶ וְהִבֵּאתִי אֶתְכֶם אֶל־אֶדְמַת
 יִשְׂרָאֵל׃ וִידַעְתֶּם כִּי־אֲנִי יְהוָה בִּפְתָחִי אֶת־קִבְרוֹתֵיכֶם וּבִהְעֵלּוֹתִי¹³
 אֶתְכֶם מִקִּבְרוֹתֵיכֶם עִמִּי׃ וְנָתַתִּי רוּחִי בָכֶם וְחַיִּיתֶם וְהִנָּחֹתִי¹⁴
 אֶתְכֶם עַל־אֲדָמַתְכֶם וִידַעְתֶּם כִּי אֲנִי יְהוָה דְּבַרְתִּי וַעֲשִׂיתִי
 נְאֻם־יְהוָה׃

¹ For תִּקְרְבָנָה. ² § 80, 5. ³ sc. יְהוָה. ⁴ § 77, 3. ⁵ Dat. Commod.

⁶ we are so entirely cut of (Fuerst Lex.). ⁶ Apposition to אֶתְכֶם.



VOCABULARY.

I. HEBREW AND ENGLISH.

א

אב father: see § 73, 1.

אבד (§ 48, 1) to be lost, to perish; *Pi.* and *Hi.* to destroy, to let perish.

אבדון destruction, [abyss.

אבה to wish, to be [willing.

אבוי misery, woe.

אבוס crib.

אביב ear of grain, [time of ears, spring.

אביון needy, poor.

אבימלך pr. n. m.

אבינדב pr. n. m.

אביר mighty, chief.

אבל *K.* and *Hit.* to [mourn.

אבל mourning.

אבל truly, but, yet.

אבן *f.* stone, weight.

אברהם } Abraham.
אברם }

אבשלום Absalom.

אגם *c.* pool.

אגר to gather.

אדום Edom.

אדון Lord.

אדיר mighty.

אדם to be red; *Hi.*

[to shew a red hue.

אדם man; *col.* men.

ארמה ground, soil, [land.

ארמי Edomite, Idu- [mean.

ארמני reddish.

ארן socket, funda- [ment.

ארני Lord, the divine [majesty.

ארני-בן p. n. m.

אדר mantle, tunic.

אהב *a.* אהב to love.

אהב } friend.
אוהב }

אהבה *s.* love.

אהה oh!

אהל tent, tabernacle.

אהרן Aaron.

או or.

אוי woe!

אויב enemy.

אוייל silly, fool.

אולי perhaps.

אולם but.

אולט silliness, folly.

אינ iniquity, misery, [vanity.

אופיר Ophir.

אור (§ 53, 7) to be or become light, bright; *Hi.* to make bright, to illuminate, to enlighten; האיר פניו to look gracious.

אור light.

אות sign.

אז then.

אזור belt, girdle.

אזן *Hi.* to listen.

אזן *f.* ear.

אזר *K. a. Pi.* to gird; *Hit.* to gird oneself.

אח brother (§ 73, 2.)

אחאב p. n. m.

אחד one, first.

אחור behind, back, [backward.

אחות sister (§ 73, 3.)

אחז to seize, hold, [catch.

אחז p. n. m.

אחיתפל p. n. m.

אחר *Pi.* to delay, to [tarry.

אחר other.

אחר after, afterwards, [behind.

אחרון the last.

אחרי after; *w. suff.*

אחרי, § 75, 6.

אחרית end, future,
[eternity.

אחת *f.* of אחד, one.

אָטם to close, to stop.

אי woe!

אי where?

איב enemy.

איה where?

איוב Job.

איכה how? how!
[where?

איל ram.

אילון Ajalon, name of
[a city.

אין *c.* אין, not;

אין without;

w. suff. אינני, § 75, 3.

איפה Ephah, a dry
[measure.

איפה where?

איש man, see § 73, B.
[1. and § 98, 1. 2.

אך only, but, surely.

אכזריות fierceness.

אכל (§ 48) to eat, *Pu.*
[to be consumed.

אכל eater.

אכל food.

אכן surely, truly.

אל not.

אלי to; *w. suff.* אלי,
[§ 75, 6.

אל a mighty one. 2)

strength, power. 3)
God, the Almighty.

אלה *f.* oak, terebinth.

אלהים God.

אליאב *p. n. m.*

אליהו *p. n. m.*

איל idol.

אלי alas! לי' alas!

[for me.

אלם dumb.

אלמנה widow.

אלף to learn, *Pi.* to
[teach.

אלף thousand.

אם mother.

אם if; כי אם except
that; אם לו oh if!

אמה maid-servant,
[§ 73, 9.

אמה ell, cubit.

אמוץ *p. n. m.*

אמונה faith, faithful-
[ness.

אמן to be firm, faith-
ful; *Hi.* to hold firm-
ly, to believe, *w. ב.*

אמו depended on,
[faithful

אמן *K. Hi.* to be
firm; *Pi.* to fortify,
to strengthen.

אמר (§ 48) to say, to
think, either follow-
ed by ללב, בלב or
not.

אמרה, אמר speech.

אמרי Amorite.

אמת truth.

אנה whither?

אנוש man, mortal.

אנח *Ni.* to lament, to
[mourn.

אנחנו we.

אנה *K. a. Hit.* to be
[angry.

אנשים *pl.* of איש,
men, § 73, B. 1.

אסורים *pl.* יסורים
fetter, 'ה' *בית*
[prison.

אסף to gather, to
gather in; *Ni.* to
gather oneself, to
be gathered, taken
away.

אסר to bind, to har-
[ness.

אף nose, anger, wrath;

אפים face, anger.

אף *adv.* also; כי
how much more, how
[much less.

אפה to bake.

אפוא then.

אפלה darkness.

אפס 1) end; 2) *adv.*
not, nothing, 'בא'
[without

[except that.

אפס דמים *p. n.* of a
[place in Judah.

אפרח the young of
[birds, brood.

אפרים Ephraim.

אפרתי Ephrathite.

אצל near, by, at.

ארבה locust.

ארבע *f.* }
ארבעה *m.* } four.

אָרג to weave.

אַר cedar.

אַרַח *f.* path, way.

אַרִי } lion.
אַרִיָּה }

אַרְךָ to be long.

Hi. to prolong, *e. g.* life,
to lengthen, to tarry
[long, to delay.

אַרְךָ a putting off,
delay, אַרְךָ־יָמִי,
אֶל־אֵין long of
temper, long-suffer-
[ing.

אַרְךָ length, אֶל־יָמִים
[length of life.

אַרַם Aramea, Syria.

אַרְצָא *f.* earth, land.

אַרַר to curse.

אַש *f.* fire.

אִשָּׁה woman, § 73,
[B. 2.

אַשּׁוּר *f.* Assyria, an
[Assyrian.

אָשָׁם and אָשָׁם to be
guilty, to transgress,
to be condemned;
Hi. to condemn, to
[punish.

אַשְׁפָּת dunghill.

אַשְׁקֶלֶן *p. n.* of a
city of the Philist-
[ines.

אַשֶׁר *Pi.* to guide, di-
rect aright, to make
or call happy.

אֵשֶׁר who, which,
[when, as.

אַשְׁרֵי (*fr.* אֲשֶׁר for-
tune—not used—) hail!
[happy!

אַתָּ־אֵת 1) sign of *acc.*

w. suff. אִתִּי 2) with;

w. suff. אִתִּי etc.

אַתָּה to come.

אַתָּה thou.

ב

בִּי in, with; *w. suff.* בִּי.

בּוֹא *pret.* of בא.

בָּאָר *f.* well.

בָּאָר שְׁבַע *p. n.* of a
[city.

בְּאַפֶּס without.

בָּבֶל Babylon.

בָּגַד to be faithless, to
[transgress.

בִּגְדָא garment.

בְּגִלָּל on account of.

בָּדַד separate, alone,

לָבָד apart, separate,

בָּדַל *Hi.* to divide, to
separate, show dif-
[ference.

בְּהֵמָה beast.

בִּהְיוֹן *f.* thumb.

בּוֹאָ to come, to set
(of the sun); *Hi.* to
[bring.

בּוֹז to disdain, with

לְ to show contempt
[for somebody.

בּוֹז *s.* contempt.

בִּין see בִּין.

בּוֹר well, pit, cistern.

בּוֹשׁ to be disappoint-
ed, to be ashamed,

to come to shame;
Hi. to put to shame,
to disgrace.

בּוֹז *pret.* of בּוֹז.

בְּזָה to despise, dis-
[dain.

בָּזָא to spoil.

בְּחוּץ without.

בָּחוּר youth, young
[man, chosen.

בָּחַן to examine, try,
[search, tempt.

בָּחַר to choose, to se-
lect, *w. ב.* נִבְחַר de-
sirable.

בְּטַח to trust, to be
[confident, *w. ב.*

בְּטַח security, safety;

לָבֶטַח in safety, securely.

בֶּטֶן *f.* belly, heart,
[womb.

בִּי *interj.* O that!

בִּין to understand; *Hi.*
to discern; *Hit.* dil-
igently consider, to
[fathom.

בֵּין interval (space be-
tween two things),
du. בֵּינִים; hence

אִישׁ הַבְּנִים, the
man between the two
hosts.

בֵּין between; *w. suff.*
[§ 75, 6.

בִּינָה understanding.

בֵּיצָה (*pl.* בֵּיצִים) egg.

בֵּית house, מְבֵית
[within.

בֵּית לָחֶם *p. n.* of a city.

בָּכָה to weep.

בְּכוֹר firstborn.

בל not.
 בלי without.
 בליעל worthlessness,
 [lowness.
 בלעם Balaam.
 בלערי (with pref.
 מבלערי, מן with-
 out, besides, except.
 לבלתי without, [that not.
 במה in what?
 בן son, § 77, 6.
 בנה to build.
 בעבור in order that.
 בער for.
 בעור within yet.
 בעל to be lord over.
 בעל man, lord, hus-
 band, person given or
 addicted to a thing;
 § 89, 4. II. Baal, god
 of the Phenicians.
 בער *K. and Pi. intr.*
 to burn, *tr.* to con-
 [sume.
 בצע profit, unjust
 [gain.
 בצק dough.
 בקע *Pi.* to split.
 בקעה valley.
 בקר herd, oxen.
 בקר morning.
 בקרב within.
 בקש *Pi.* to seek, de-
 [mand.
 ברא to create.

ברה to choose, to
 [select.
 ברזל iron.
 ברח to flee.
 בריא fat, full.
 בריאה creation.
 ברית covenant.
 ברך to kneel, ברך
 blessed, *Pi.* to bless.
 ברך knee.
 ברכה blessing.
 ברק lightening.
 בשר meat, flesh, body.
 בת daughter, § 73, 7.
 בתוך in the midst of,
 [within.
 בתים *pl.* of בית § 73, 8.

ג

גאווה haughtiness,
 [pride.
 גאל to redeem.
 גבה to be high; *Hi.*
 to raise up, make
 [high.
 גבה (only in *const.*)
 גבה high, haughty
 [of, tall of.
 גבה high, lofty, tall.
 גבה height.
 גבול boundary. dis-
 [trict, territory.
 גבור strong, hero.
 גבורה strength,
 [might.
 גביר lord.
 גביש crystal.

גבר *Hi.* to enclose
 around, to set bound-
 [aries.
 גבע hill.
 גבעה I. hill, II. p. n.
 [of a city.
 גבעון p. n. of a city.
 גבר to be strong, to pre-
 vail; *Pi.* to strength-
 [en.
 גבר man, hero.
 גברת mistress.
 גג roof.
 גדול great, old, loud.
 גדי kid.
 גדל to be great; *Pi.* to
 make great, to make
 [grow; *Hi. id.*
 גדל greatness.
 גדלה and גדולה
 [greatness, majesty.
 גדר *cons.* גדר wall,
 [fence.
 גור back.
 גוי nation, people.
 גיל see גול.
 גול see גל, גול.
 גולה a company of
 [exiles.
 גומץ pit.
 גור to sojourn, abide.
 גוזז to shear.
 גזל to rob.
 גזע a stem.
 גזר to cut, to cut off,
 divide; *Ni.* to be
 [cut off.
 גיא valley.

גִּיד sinew.

גִּיל to rejoice, exult.

גִּלָּה to reveal; *Pi. id*;*Hi.* to lead into exile.

גִּלְתִּי p. n. m.

גִּלְלָה to roll; with עָל to throw upon; with [מָן, to remove.

גַּם also, yea, even.

גָּמָא *Pi.* to swallow.

גָּמָא bulrush.

גָּמוּל any act done, good or evil, behavior, desert.

גָּמוּל a weaned child.

גָּמְלוֹת *pl.* the recompense, punishment.

גָּמַל to recompense, to [do.

גִּן garden.

גָּנַב to steal.

גָּנַב thief.

גָּעַר to reprove.

גָּעָרָה *c.* re-buke.

גֵּר stranger.

גֵּרְגָרוֹת *pl. f.* throat, neck.

גֵּרְזֵן an axe.

גָּרַשׁ *Pi.* to drive away, [to exile, cast out.

גֵּרָשָׁם p. n. m.

גִּשְׁתִּי, גִּשְׁתִּי, גִּשְׁתִּי see גִּשְׁתִּי.

גִּשְׁמִי rain.

גִּשְׁשָׁן 1) p. n. of a region in Egypt; 2) p. n. of [a city in Judah.

גַּת p. n. of a city.

ד

דָּב or דּוֹב bear.

דְּבָרָה, דְּבוֹרָה 1) a bee. 2) Deborah, p. n. of the prophetess, [Judge. 4, 4.

דָּבַק to cleave, to cling

דָּבַר *K.* usually *Pi.* to [speak.

דָּבָר word, thing.

דְּבִשׁ honey.

דָּג } fish, fishes.

דָּגָן corn.

דָּוִד, דָּוִיד David.

דָּוִי languor, illness.

דָּוִי faint, sick.

דָּם see דּוֹם, דָּם

דּוּמְיָה silence, resignation, [nation,

דִּין or דִּין to judge, to rule, to contend

דּוֹר generation, age,

לְדוֹר וְדוֹר to all [generations.

דָּחָה to drive away, [to thrust down.

דִּין judgment, strife, [contention.

דִּינִי judge, defender.

דָּל poor.

דִּלָּה poverty.

דָּלָה to draw, as [water from a well.

דִּלִּי bucket.

דָּלָל to totter, to be slack, weak, to languish.

דָּלַק to pursue hotly, *Hi.* to kindle, in- [flame.

דָּלַת door, gate.

דָּם blood, the *pl.*

דָּמִים blood-guiltiness.

דָּמָה to be like.

דְּמוּת likeness, image.

דָּמָם to be dumb, silent, to rest, to stand [still.

דִּמְעָה tear.

דַּמָּשֶׁק Damascus.

יָדַע see יָדַע

יָדָה knowledge.

יָדַע knowledge, in- [telligence.

יָדַר see יָדַר

יָדַרְךָ with בָּ, to tread, *e. g.* a way; *Hi.* to [lead.

יָדַרְךָ way.

יָדַשׁ to require, to [seek.

יָדַשׁ *Pi.* to make fat, [to anoint.

ה

הֶבֶל vanity, emptiness.

הִגָּה to meditate, to think, with בָּ of the [object, to utter.

הִגוֹת thought.

הִגִּיד meditation; [prayer.

הָרָה to stretch out.

הָרַר to honor;

w. פָּנִים, to favor one's
cause; *Hit.* to decor-
ate oneself, to boast
[oneself.

הָרַר ornament.

הָרָה, c. הִרְרָה hon-
or, ornament, glory.

הוא he.

הוֹר beauty, majesty.

הוֹי woe! ho!

הוֹן wealth, riches.

הֵט see נָטָה

הִיא she.

הָיָה to be; w. לָ, to be-
[come.הַיֵּכַל palace, sanctu-
[ary.הֵין Hin, a liquid mea-
[sure.הֲלֹא not? indeed! see
[לָא and § 25, 5.

הֵלֹם hither.

הֵלֵךְ to walk, to go,
to live; *Hi.* to lead.הֵלֵךְ *Pi.* to sing, to
praise; *Hit.* to glory,
[to boast.

הֵלֵם hither.

הֵכֵם to confound,
[to scatter.הֵנָּה I. they (f.); II.
[hither.הֵנָּה lo! see! behold!
[w. suff. see § 75, 3.הֵפֵךְ to turn; w. לָ or
w. two accus., to change
[into.

הַר mountain, § 17, 5.

הָרַה much.

הָרַג to slay, kill.

הָרָה to conceive, to
[be pregnant.הָרַם to tear, to pull
down, to destroy.הַשָּׁמַיִם *inf. Hi.* of
שָׁמַיִם used as *adv.*,
[early.

ז

זֶאֱבֵד wolf.

זֹאת (f.) this.

זָבַח *K. a. Pi.* to
slaughter, to sacri-
[fice.זָדוֹן wantonness! pride,
[haughtiness.

זֶה this.

זָהָב gold.

זָהַר *Ni.* to be taught,
to take heed; *Hi.* to
shine; *fig.* to teach.

זֹהַר brightness.

זֶה which, that.

זָבַח to flow.

זָבַח to boil up; *Hit.* to
act insolently, wick-
[edly.זָוַל c. זָוַלָּה; w. suff.
זָוַלָּה, only used as a
prep. besides, except.זָוַל squanderer, prod-
[igal.זָוַר *i. q.* כָּוַר to go
away, *Ni.* to turn
[aside.זָוַר or זָוַר to bind, to
[bandage.

זֵית olive

זָךְ pure.

זָכָה to be pure; *Pi.* to
cleanse; *Hit.* to cleanse
[oneself.

זְכוּכִית glass, crystal.

זָכַר to remember; *Hi.*
to bring to remem-
[brance, to praise.

זָכָר a. זָכָר memory.

זָכָר remembrance.

זָמַר *Pi.* to sing, to
[praise.

זֹנָה a. זֹנָה harlot.

זָעַק to cry out.

זָעָקָה the cry.

זָפַת pitch.

זָקַן *K. and Hi.* to be
[old, to grow old.זָקַן old man, an elder,
chief of a family,
[tribe or city.

זָקַן beard.

זָקִים old age.

זָקַף to raise, to com-
[fort.

זָקַק to refine.

זָר stranger.

זָרַע arm, strength.

זָרַח to break forth, to
[shine.

זָרַע to sow.

זָרַע seed, children,
[sowing.

זָרַח span.

ח

חָבַא *K. Hi.* to hide,
shield; *Ni.* to hide
[oneself.

חֲבוּרָה stripe.

חֲבֵל rope, company.

חֶבֶק to embrace.
 חֶבֶק folding.
 חֶבֶר to bind, to unite;
Hit. to ally oneself,
 [with (עם),
 חֶבֶר companion.
 חֶבְרוֹן Hebron, p. n.
 [of a city.
 חֶבֶשׁ to bind up, to
 gird, to saddle; *Pu.*
 [to be bound up.
 חֶג festival.
 חֶגֶב locust.
 חֶגֶג to celebrate a
 [festival.
 חֶגֶר to gird.
 חֶרֶה to gladden.
 חֶרֶה joy.
 חֶרֶל and חֶרֶל to
 cease, to leave off,
 [to be wanting.
 חֶרֶק and חֶרֶק (a
 [species of) thorn.
 חֶרֶר chamber, inward
 [part.
 חֶרֶשׁ *Pi.* to renew.
 חֶרֶשׁ new.
 חֶרֶשׁ the new moon,
 [month.
 חֶוֹג circle.
 חֶוֶט thread.
 חֶוִי Hivite, a Canaan-
 [ite tribe.
 חֶוֶל *K.* to move in a
 circle, to dance, to
 writhe in pain; *Hi.*
 to make tremble;
Hit. w. ל, to wait for.
 חֶוֶל sand.
 חֶוֶלָה *f.* חֶוֶלָה, part.
K. of חֶוֶלָה, to be
 [sick.

חֶוֶמָה wall.
 חֶוֶץ exterior, abroad,
 [בחֶוֶץ without.
 חֶוֶץ *plur.* חֶוֶצוֹת or
 חֶוֶצוֹת, street.
 חֶזֶה to see, especially
 a vision, hence to
 [prophecy.
 חֶזוֹן vision.
 חֶזוֹת vision.
 חֶזוֹן intuition, vision.
 חֶזֶז arrow, חֶזֶז
 [thunder-flash.
 חֶזֶק to be strong; with
 מֶן to be stronger
 than, *i. e.* to con-
 quer; *Pi.* to give
 strength, to strength-
 en; *Hi.* to lay hold
 of, to seize; *Hit.*
 to strengthen oneself.
 חֶזֶק and חֶזֶק strong,
 [violent.
 חֶטָא to sin; *Hi.* cause
 to sin, lead into sin.
 חֶטָא sinner.
 חֶטָא *pl.* חֶטָאִים, sin;
 2) the punishment of
 [sin.
 חֶטָה wheat.
 חֶטֶר a shoot, twig.
 חֶי living.
 חֶידָה riddle.
 חֶיהָ to live; *Pi.* to
 make alive; *Hi.* to
 [let live.
 חֶיהָ living being, an-
 [imal, beast.
 חֶיִם life.
 חֶיִל see חֶוֶל

חֶיל strength, force for
 war, army, wealth;
 עֶשֶׂה חֶי to make
i. e. put forth power,
 do mightily, אֲנֹשִׁי
 חֶיִל mighty men,
 [heroes.
 חֶיִל palate.
 חֶיִל to wait for; *Pi.*
 [*id.*, to hope.
 חֶלֶלֶת darkening.
 חֶלֶם to be, or become
 wise; *Pu.* to be made
 wise; *Hit.* to think
 [oneself wise.
 חֶכֶם wise.
 חֶכְמָה wisdom.
 חֶל profane, common.
 חֶלֶב milk.
 חֶלֶב fat.
 חֶלֶה to be ill; *Hit.* to
 [become sick.
 חֶלֶם dream.
 חֶלֶל flute, pipe.
 חֶלֶלָה § 75, 8.
 חֶלֶל *Pi.* to profane;
 [*Hi.* to begin.
 חֶלֶם to dream; *Hi.* to
 [cause to dream.
 חֶלְמִישׁ flint.
 חֶלֶף to change; *Hi. id.*
 [to renew.
 חֶלֶץ to draw out; *Ni.*
 to be extricated, de-
 livered; *Pi.* to deliver,
 set free.
 חֶלְצִים loins.
 חֶלֶק to divide, have
 part, *w. ב.* *Hi.* to make
 [smooth, flatter.

חלק part, share, lot.
 חלק *adj.* smooth.
 חלש weak.
 חם warmth, heat,
 חם p. n. m.
 חמר to covet.
 חמה wrath, fury.
 חמה warmth, heat.
 חמוץ a violent man,
 [robber].
 חמור ass.
 חמות mother-in-law.
 חמל to have pity,
 [compassion].
 חם to be warm; *Pi.*
 [to make warm].
 חמץ to be leavened.
 חמץ leavened.
 חמץ vinegar.
 חמר bitumen.
 חמר to daub, to pitch.
 חמר clay, mortar, ce-
 ment. 2) Homer, a
 [dry measure].
 חמשה five.
 חן favor.
 חנה to encamp, be-
 [siege].
 חנוך p. n. m.
 חנית lance.
 חנם gratuitously,
 [without cause].
 חנן to be merciful,
 gracious to; *Ho.* to
 [find pity].
 חסד mercy, love, kind-
 [ness].
 חסיד pious, good man.

חסר to suffer want, to
 be without, to de-
 crease; *Pi.* to lessen,
 [to make inferior].
 חסר *adj.* lacking,
 [void].
 חפה bridal-chamber.
 חפץ to wish, to de-
 sire, to have delight.
 חפץ delight, precious
 [thing].
 חפר to dig.
 חפש to search.
 חפשי *adj.* free, ex-
 [empt from taxes].
 חצב to dig out, to
 [hew].
 חצות the middle,
 [midst].
 חצי the half, the mid-
 [dle].
 חציר grass.
 חצץ to cut, divide,
 [hence].
 חצץ dividing into
 [swarms].
 חצץ gravel-stones.
 חצר court, yard.
 חק bosom.
 חק statute, law.
 חקה law.
 חקק to engrave, to in-
 scribe laws, to rule;
 [*Pi.* to decree].
 חקר to search, ex-
 [plore].
 חקר a searching out;
 אין חקר unsearchable.
 חר a hole.
 חרב sword.
 חרב p. n. of a top of
 [Sinai].

חרבה dry land.
 חרבה wasteness, *plur.*
 waste places, ruins.
 חרר to quake, to
 [tremble].
 חרה to be kindled;
v. אף the anger was
 [kindled].
 חרוץ diligent; 2 fine
 [gold].
 חריץ a piece, a slice.
 חרמש sickle.
 חרה *Pi.* to upbraid, to
 [scorn, reproach].
 חרף autumn, harvest.
 חרפה reproach,
 [shame].
 חרש to work, to de-
 vise, imagine; *Hi.*
 [to be silent].
 חרש artificer.
 חרש deaf.
 חשב to think, to be
 about; *with* ל, to
 count as, to regard;
 [*Pi.* to devise].
 חשה *K. Hi.* to be sil-
 [ent].
 חשך darkness.
 חשך to withhold,
 [restrain].
 חשק to have delight
 in one, to love, *v.* ב.
 חתיה *f.* חתיה Hit-
 tite, a race of people
 dwelling in the reg-
 [ion of Hebron].
 חתן bridegroom, son-
 [in-law].
 חתה (*fut.* יחת) to be
 afraid, terrified; *Ni.*
 to be confounded.

ט

טָבַל to dip.

טָבַע to sink, to penetrate; *Ho.* to be sunk, to be laid deep, to [fasten in.

טָהוּר pure.

טָהַר to be or become clean, pure; *Pi.* to cleanse, to purify; *Hit.* to purify oneself.

טוֹב good, fair, beautiful.

טוֹבָה *f.* of טוב; [2. prosperity.

טוֹב the good, best [things.

טָחַן to grind.

טִיט mire, mud.

טֵל dew.

טָמַן to hide.

טָעַם to taste.

טַעַת see נָטַע

טָרַח burden, trouble.

טָרִיָּה *f.* טָרִי fresh.

טָרַם before, [not yet.

יָאַל *Hi.* to be willing, content, to con- [sent.

יָאֵר a river, esp. the [Nile.

יָבֹל produce of the [land.

יְבוּסִי Jebusite.

יָבֵל or יֹבֵל a he-goat, hence קֶרֶן הַי [rams'horn.

יָבֵשׁ to be dry, to wither; *Hi.* to dry up.יָבֵשׁ *adj.* dry.

יַבְשָׁה dry land.

יָנַע to be weary, fatigued; *Pi. Hi.* to fatigue, to weary.יָד הַיָּאֵר, side, a side, *i. e.* bank of [the Nile.יָדָה *Hi.* to confess, to [praise, thank.יָדַע to know, to regard, to have respect; *Hi.* to let know, to inform, to teach.

יָהַ abbreviated from [יְהוָה]

יָהֵב lot, fate.

יְהוּדָה Judah.

יְהוָה the Lord, § 18, [Note.

יְהוֹשֻׁעַ Joshua.

יֹנָתָן, יְהוֹנָתָן Jona- [than.

יֹאבֵב Joab.

יֹלְדָה mother.

יּוֹם plur. יָמִים day, to-day.

יּוֹמָם by day, 2) daily.

יוֹן Greek.

יוֹנָה dove.

יוֹנִי Ionian, Greek.

יוֹנָק a suckling child, [2) a young twig.

יוֹסֵף Joseph.

יוֹעֵצַן counsellor.

יוֹצֵר potter.

יוֹקֵשׁ fowler.

יּוֹתָם *p. n. m.*

יִזְרְעֵלִי Jezreelite.

יַחַד conjointly, at one [time.

יַחְדּוֹ together.

יְחִזְקִיָּהוּ Hezekiah.

יְחִידָה (the only one) [child, girl.

יָטַב to be good, merry, to please; *Hi.* to do [well, to do good.

יַיִן wine.

יָכַח see נָכַח

יָכַח *Ni.* to dispute with one another; *Hi.* to determine, to reprove, to rebuke.

יָכַל to be able, to prevail over, to over- [come.

יָלַד to bring forth, to bear; *Hi.* to beget.

יָלֵד child.

יָלֹד born, *i. e.* a boy, [a child.

יָלַךְ see הָלַךְ

יָם sea, the west.

יָמִין right hand, the [south.

יָנָה *Hi.* to oppress.יָנַק to suck; *Hi.* to give [suck.

יָסַר to found, to ap- [point.

יָסוֹד ground, found- [ation.

יָסַף *K. a. Hi.* to add, [increase.יָסַר to instruct; *Pi.* to correct, to punish; *Ni.* to receive correction.

יען because.
 יעף to be fatigued, [faint].
 יעף faint, wearied.
 יעץ to advise; *Ni.* to [deliberate].
 יעקב Jacob.
 יערה (honey) twig.
 יפה *f.* beautiful.
 יפי in *p.* beauty.
 יפת Japhet.
 יצא to go out; *Hi.* to lead out, to carry [out].
 יצב *Hit.* to set or place oneself, to stand firm.
 יצג to set, place.
 יצע *Hi.* to make a bed.
 יצר to create, form, [make].
 יצר form, imagination.
 יצר former.
 יקר to burn; *Ho. id.*
 יקה obedience.
 יקץ to awake.
 יקר to be precious; *Hi.* to make pre[cious].
 יקר precious, dear.
 ירא to fear, to be afraid; *Pi.* to terrify.
 ירא fearing.
 יראה fear.
 ירבעל Jerubbaal.
 ירבעם Jeroboam.

ירד to go down, descend; *Hi.* to bring [down].
 ירה to cast, to shoot arrows; *Hi.* to teach, [instruct].
 ירושלם or ירושלים [Jerusalem].
 ירח month.
 ירח moon.
 יריחו־ירחו Jericho.
 יריעה curtain.
 ירק herbs, greens.
 ירש to inherit, possess, to dispossess; *Ni.* to be dispossessed; *Hi.* to take possession, [to make poor].
 ישׁ ישׁ there is, it is.
 ישב to sit, inhabit, dwell; *Hi.* to cause to sit, to make dwell.
 ישב inhabitant.
 ישי Jesse.
 ישועה help, deliver[ance].
 ישיש old, aged man.
 ישן to sleep.
 ישע *Ni.* to be saved; *Hi.* to help, to save.
 ישע, ישע help, assistance, salvation.
 ישעיהו Isaiah.
 ישר upright, right.
 ישרה honesty, piety.
 ישראל Israel.
 יתום orphan.

יתר *Ni.* to remain.
 יתרו Jethro.
 יתרון preeminence, [superiority].
 כ as, like; *w. suff.*
 כְּמוֹנִי
 כָּאב to grieve, to ache; [*Hi.* to cause pain].
 כָּאָה *Ni.* to be rebuk[ed]; *Hi.* to afflict.
 כָּאֶשׁ as.
 כָּבֵד, כָּבֵד to be heavy, weighty; *Ni.* to be honored, *part. pl. f.* נְכָבְדוֹת as *sub.* glorious things; *Pi.* to honor; *Hit.* to make or to show one- [self honorable].
 כָּבֵד (const. כָּבֵד and כָּבֵד) heavy, num[erous], rich.
 כָּבָה to go out, to be [extinguished].
 כְּבוֹד honor, majesty.
 כָּבַם *Pi.* to cleanse, [to wash clothes].
 כָּבַר *Hi.* to multiply.
 כְּבִישׁ a young sheep.
 כְּבִשֵּׁן an oven.
 כֹּה וְכֹה thus, [hither and thither].
 כֹּהֵן priest.
 כֹּהֵנָה priesthood.
 כּוּבֵעַ helmet.
 כּוֹכַב star.

כֹּל *Pi.* to contain, to sustain; *Hi.* to hold, [to contain.

כִּוֵּן to stand or exist; *Ni.* and *Hit.* to be set up, to be established, prepared, ready; *Pi.* and *Hi.* to place or set up, to establish, fix, pre- [pare.

כִּוֶּס *f.* cup.

כוּשׁ *f.* Ethiopia.

כוּשִׁי Ethiopian.

כָּזָב lie, falsehood.

כֹּחַ strength.

כָּחַר *Pi.* to hide, to [conceal.

כָּחַשׁ to conceal, de-
ceive; *Pi.* to deny,
to lie, speak false-
[hood.

כִּי because, for, when,
[that, but.

כִּידוֹן javelin.

כִּילִי miser, avaricious.

כֵּךְ thus.

כָּל *כָּלֵנוּ* we
all, *כָּל* [all.

כָּלָב dog.

כָּלָה to be complete,
finished; *Pi.* to com-
plete, to finish, to
[destroy utterly.

כַּלְהָ daughter-in-law.

כְּלוּב bird-cage.

כֵּלִי vessel, instrument.
apparel, *plur.* **כֵּלִים**

vessels, arms,
[weapons.

כְּלִיָּה *plur.* **כְּלִיֹּת** [reins.

כָּלִיל *f.* **כְּלִילָה** com-
[plete, perfect.

כָּלַם *Hi.* to reproach,
put to shame; *Ni.* to
[be ashamed.

כְּלָמָה reproach,
shame, ignominy.

כָּמוֹ as, like.

מַעַט see **כְּמַעַט**

כָּמַר *Ni.* to be kind-
led (of compassion.)

כֵּן thus, so, right,
[therefore. **עַל-כֵּן**

כְּנָעַן Canaan.

כְּנַעֲנִי a Canaanite.

כְּנָף wing, the skirt of
[an upper garment.

כִּסֵּא throne.

כָּסָה to cover, to con-
[ceal: *Pi.* *id.*

כָּסִיל fool, foolish,
[silly.

כָּסָל strength, sup-
[port, folly.

כָּסַף to long after;
[*Ni.* *id.*

כֶּסֶף silver, money.

כַּעַם anger, grief.

כַּף dual **כַּפַּיִם**, the
hollow hand, palm
[of the hand.

כַּף רֶגֶל the sole of
[the foot.

כַּפִּיר young lion.

כָּפַף to bend.

כָּפַר *Pi.* to atone, ex-
[piate, to forgive.

כִּפְּרִים (only *plur.*)
atonement, expia-
[tions.

כָּדָה to dig.

כָּרֶם vineyard.

כָּרַת to cut off, to hew
down, **כְּרִית**
to make a covenant;
Ni. to be destroyed.

כָּשַׁל *K. Ni.* to totter,
to stumble; *Hi.* to
cause to stumble.

כָּתַב to write.

כֶּתֶם gold.

כְּתָנִית also **כְּתָנִית**, a
shirt or tunic, coat.

כָּתַת to beat, dash;
Ho. to be smashed,
[to be destroyed.

ל

לֹא rarely **לֹא־** not,
[*הֲלֹא* § 24, 5.

לָאָה *Ni.* to be weary,
[to dislike, loathe.

לָאָט to wrap around,
[to muffle.

לָאָם people.

לֵב, **לִב־** heart, under-
[standing.

לֵבָב heart.

לְבַד alone, **לְבַדִּי**
[I alone.

לָכָה flame.

לָבֵן *Hi.* to be white,
to make white; *Hit.*
to purge oneself,
[cleanse oneself.

לבן Laban.
לְבַשׁ to put on, to clothe oneself; *Hi.* to [dress, to clothe].
לְהִבֶּה *c.* **לְהִבֶּה**, a flame, the glittering
לוח tablet. [point].
לוי Levite.
לוֹיָה wreath, garland.
לוֹאִי *if not, unless.*
לִין or **לִין** to stay, to abide; *Hi.* to keep overnight, to harbor.
לִין *Pi.* to scorn; *Hi.* [to interpret].
לִזוֹת *f.* perverseness.
לֶחֶם bread.
לָחַם *Ni.* to make war, [to fight].
לָחַץ to afflict, to [oppress].
לִחְץ oppression.
לַיְלָה night.
לִין see **לִין**
לֶךְ see **לֶךְ**
לָכַד to capture.
לָכַד capture, noose.
לִכֵּן therefore.
לָכַת see **לָכַת**
לָמַד to learn; *Pi.* to [teach].
לְמוּדִים training, in- [struction].
לָמָּה, לָמָּה why?

לְמַעַן for the sake of, [in order that],
לָעַג to mock, to de- [ride].
לָעֹז to speak unintell- igitly, in a foreign [language].
לְפִי according to.
לִפִּיד torch.
לְפָנַי before; *w. suff.*
לָפְנִי
לָן scorner.
לָקַח to take, capti- [vate, to accept].
לָקַט *Pi.* to gather up, [to collect].
לָקַט a gleaning.
לָשׁוֹן tongue,
לָשֵׁן *Hi.* to slander.

מ

מָאֵד might, power; 2) *adv.* much;
עַד-מָאֵד exceed- [ingly, very].
מְאוֹמֵר anything, [whatever].
מְאוֹרָה opening, hole.
מֵאֲזִיזִים scales.
מֵאֲכָל food.
מֵאֲכָלָת knife.
מָאֵן *Pi.* to refuse, be [unwilling].
מָאֵס (*w. ב.*) to disdain,
 reject; *Ni.* to be de- [spised, rejected].
מְבוֹא the going down, setting of the sun, [hence *the west.*]
מִבְטָח trust.
מִבְצָר fortress, forti- [fication].
מָגֵן (*w. suff.* **מָגֵנִי**) [shield].
מֵר an upper garment.
מִדְבָּר desert.
מִדָּר to measure.
מִדָּה a measure.
מִדּוֹן contention, strife.
מִדּוּעַ why? wherefore?
מִדִּין strife, only *plur.* [contentions].
מִדַּע knowledge.
מַה, מַה, מַה what? how? (§ 24, 1).
מְהֵלֵךְ one that travels.
מָהֵר to be quick, to [hasten, *Pi. id.*]
מֵהֵר *adv.* hastily.
מְהֵרָה quickly.
מוֹאֵב Moab.
מוֹאֲבִי Moabite.
מוֹדִים *part. Hi.* יָדָה
מוֹט to move, totter; *Ni.* to be moved, to [tremble, totter].
מוֹל to circumcise.
מוֹלֵךְ *prep.* before,
אֶל מִ' over against, [towards].

מוֹסֵר instruction, cor-
[rection.]

מוֹעֵד appointed time,
hence *festival*; ap-
pointed place for
gathering together,
hence אֶהָל מ' the
tent of the congrega-
tion, the tabernacle.

מוֹצֵא utterance, a go-
ing out, depart.

מוֹקֵשׁ snare, gin.

מוֹר *Hi.* to change, ex-
change; *intrans.* to
alter, change one's
[mind.]

מוֹרֶה teacher.

מוֹשׁ to give way, move
[away, depart.]

מוֹשֵׁב a sitting, a so-
[cial circle.]

מוֹשִׁיעַ savior.

מוֹת to die; *Pi.* and
Hi. to kill, to slay.

מוֹת death.

מוֹזוֹה a door-post.

מוֹזֹר a song, psalm.

מוֹרֵחַ rising of the sun,
[east.]

מַחֹל dance.

מַחֲזָה vision.

מַחִיר price.

מַחֲלָה sickness, dis-
[ease.]

מַחֲנֶה camp.

מַחֲסֶה refuge, shelter.

מַחְסוֹם a muzzle.

מַחְסוֹר want, defici-
[ency, poverty.]

מַחִץ to strike.

מַחֲקֵק lawgiver.

מָחָר to morrow;

מָחָר בַּיּוֹם מ' aftertime,
hereafter.

מַחֲשָׁבָה thought.

מַחֲתָה destruction,
ruin.

מַטֵּה *m.* (*pl.* מַטֵּוֹת) staff, rod, tribe.

מַטָּה bed.

מָטָר *Hi.* to rain.

מָטָר rain.

מִי who?

מִים water.

מִישׁוֹר plain; justice,
equity, impartiality.

מִישָׁר evenness; *plur.*
right things.

מַכָּאב pain, sorrow.

מַכָּה a stroke, wound.

מַכּוֹן foundation, basis.

מָכַר to sell.

מַכְשָׁל a stumbling
block.

מָלֵא to be full; *Pi.* to
fill.

מָלֵא *adj.* full.

מָלֵא and מְלוֹא ful-
ness, multitude.

מַלְאֲכָי messenger,
angel.

מְלָאכָה work.

מֶלֶךְ *f.* (*pl.* מְלִים or
מְלִיךָ) word.

מְלוּכָה rule, domi-
nion.

מְלוּנָה a night-hut.

מִלְחָמָה war.

מָלַט *Pi.* to deliver:
Ni. to escape, to be
delivered.

מָלַךְ to rule, to be
king; *Hi.* to make
king.

מֶלֶךְ king.

מַלְכָּה queen.

מַמְלָכוֹת kingdom.

מִלְמַעְלָה above.

מַמְלָכָה *c.* kingdom, dominion.

מַעַל see מִמַּעַל

מְמַשְׁלָה dominion,
rule.

מִן of, from; *w. suff.*

מִמֶּנִּי

מִנָּה to number.

מְנוּחָה stillness, rest.
ease; מִי מְנוּחָה still
waters.

מִנּוֹר a weaver's beam.

מִנְחָה gift.

מָנוֹס refuge.

מָנַע to withhold.

מַסְגֵּר smith.

מִסַּךְ to mix.

מִסְכָּה a pouring out,
fusion of metal,
מֵ אֱלֹהֵי מֵ gods of
fusion, *i. e.* molten
gods, idols.

מִסְפָּר lamentation.

מִסְפָּר number.

מַעְגָּל a track, way.

מַעְגָּלָה a round
rampart, wagon-bar-
ricade.

מָעַר to waver, totter.

מָעַט to be small or
few, to grow small;
Pi. to become few,
little.

מָעַט *subst. and adv.*
little; כְּמָעַט but
little, nearly, almost.

מַעִיל robe.

מַעֲיֵן a spring.

מֵעַל from above, from,
see עַל.

מֵעַל (*fr.* עֲלָה) what
is above, מִמֵּעַל
above, מִלְּמַעְלָה
from above, upon.

מַעְלָה degree on a
dial-plate.

מַעֲלָל work.

מֵעַן only with לְ, as
לְמַעַן because of;

2) *conj. w. inf.* in
order that; לְ אֲשֶׁר
so that.

מַעֲנֶה answer.

מַעְצָר controll.

מַעְרֵב west.

מַעְרָכָה array, *an*
army generally.

מַעֲשֵׂה work.

מַפְלָת (*f.*) fall, ruin,
carcass.

מִפְּנֵי before.

מִזְן, מִזְן chaff.

מִצָּא to find.

מִצָּה unleavened bread

מִצּוֹרָה net.

מִצְוָה commandment.

מִצּוֹר fortress.

מִצְחָה forehead.

מִצְחָה a greave.

מִצְעָר small.

מִצְרַיִם Egypt.

מִקּוֹם place.

מִקֵּל staff, stick.

מִקְנֵה property, cattle.

מִקְרָא a convocation.

מִקְשָׁה a cucumber-
field.

מֵרָם bitter; 2) a drop.

מִרְאֵה a sight, ap-

pearance; מִ עֵינַיִם
the view.

מִרְאֵשׁוֹת (only in *pl.*
c. מִרְאֵשׁוֹת) at the
head.

מָרָה to be bitter, to
be rebellious.

מָרוֹם height; בְּמָרְוֹ on
high.

מָרוֹץ a running, race.

מִרְיָא a fatling, *esp.* a
fatted calf.

מִרְיָה *p. n.* of a hill in
Jerusalem.

מִרְמָה cunning, de-
ceit, fraud.

מִרְעָה (*part. Hi.* of רָעָה) of
evil-doer.

מִרְעָה *i. q.* רֵעַ friend,
companion.

מִרְפָּא healing, cure;
quietness, softness.

מָרַר to be bitter, to
be in grief; *Hi.* to
embitter, to make

מִשָּׂא burden. [*sad.*

מִשָּׂא debt.

מִשְׁגָּב safety.

מִשָּׂה to draw out.

מִשֶּׁה Moses.

מִשׁוֹכָה a hedge,
fence.

מִשָּׁח to anoint.

מִשְׁחִית destruction,
corruption.

מְשִׁיחַ *adj.* anointed ;
 2) *s.* anointed one.
 מִשָּׁךְ to draw, to ex-
 tend, to defer.
 מִשְׁךְ possession.
 מִשְׁכָּב couch, bed.
 מִשְׁכִּיל wise, prudent.
 מִשְׁכָּן dwelling, tab-
 ernacle.
 מִשַּׁל to rule ; *Hi.* to
 cause to rule.
 מִשַּׁל a ruler.
 מִשַּׁל proverb.
 מִשְׁמַע a hearing.
 מִשְׁכָּר a watching,
 guarding, custody.
 מִשְׁמֶרֶת a charge,
 מִשְׁנָה second. [*law.*
 מִשְׁעָנָה support, staff.
 מִשְׁפָּט justice, judg-
 ment.
 מִשְׁקָל weight.
 מִשְׁרַת servant.
 מִשְׁתָּה drink, a feast
 generally.
 מֵת *pret.* of מוֹת
 מֵת dead, a dead per-
 סוֹן bridle. [*son.*
 מֵתָם uninjured.
 מִתְּנִים loins.
 מִתּוֹק sweet,

עַד מָתַי when? 'מָתַי
 how long?
 מֵתָק to be sweet ;
Hi. to make sweet.

נ

נָא now ! pray ! I pray.
 נֶאֱחָ (only *plur.* נֶאֱחָוֹת)
 a dwelling, נֶאֱדָשָׁא
 grassy pastures.
 נֶאֱחָה pleasant, becom-
 ing, suitable.
 נֶאֱמַם speech, utterance,
 declaration.
 נֶאֱמָן faithful.
 נֶאֱמָר to commit ad-
 ultery.
 נֶאֱזַץ to slight, reject ;
Pi. to despise, con-
 temn ; excite to con-
 tempt.
 נֶאֱקָה a complaining,
 outcry.
 נֶבִיא *Ni.* to prophesy.
 נְבוּכַדְנֶאֱצַר Nebu-
 chadnezzar.
 נָכוֹן intelligent.
 נָבוֹת *p. n. m.*
 נִבַּט *Hi.* to look, to
 behold, see.
 נְבִיא prophet.
 נָבַל to wither, to fade
 or pass away ; *Pi. id.*
 to lightly esteem, to
 disgrace.

נָבֵל *adj.* foolish, impious.
 נָבֵלָה *s.* folly, wicked-
 ness.
 נָבַע *Hi.* to pour forth,
 to utter, to publish
 abroad.
 נָגַד *Hi.* to declare, to
 tell.
 נֶגֶד לִנְיָ before, over,
 against, opposite to.
 נֶגְהָ splendor, bright-
 ness.
 נָגַע *K. a. Hi.* to touch,
 reach.
 נָגַף to smite, strike,
 dash.
 נָגַשׁ to oppress, to ex-
 act a task from any
 one.
 נָגַשׁ to approach, to
 touch.
 נָדַד to wander, flee.
 נָדַח to thrust, expel.
 נָדִיב a noble, prince.
 נָדַף to drive, to drive
 away. [*away.*
 נָדָה to lead, to drive
 [(beasts.)
 נָהַל to lead.
 נָהָר (*m. pl.* נְהָרִים
a. נְהָרוֹת) river, esp.
 the Euphrates,
 נוּחַ to rest ; *Hi.* to
 cause to rest, to set,
 put down, place.

נון p. n. m.

נוס to flee; *Hi.* put to flight.

נוע to move to and fro, be shaken.

נורא fearful, terrible.

נח Noah.

נחה *K. a. Hi.* to lead, conduct.

נחל brook, river, valley.

נחלה inheritance.

נחם *Ni.* to pity; 2) to comfort oneself; 3) to avenge oneself; *Pi.* to comfort, console; *Hit.* to console one-

נחש serpent. [self.

נחשת brass; *dual* נחשתים fetters.נטה to stretch out, to incline; *Hi.* to turn away; to incline, pervert.

נטע to plant.

נטר to retain, keep *sc.* anger, to bear a grudge.

נטש to leave (in charge of any one), to forsake.

נכה *Hi.* to strike, to

נכון just, right. [slay.

נכר *Ni.* to be recognised, to dissimul-ate; *Hi.* to discern, to recognise; *Hit.* be recognised.

נכר strangeness; בן-נ stranger, foreigner.

נכרי foreign.

נמלה ant.

נמר panther.

נס a standard, banner.

נסג to recoil, shrink back; *Hi.* to remove, carry away; *Ho.* to turn away, pervert.נסה *Pi.* to try, tempt, prove.נסע to move on, advance, depart; *Hi.* to lead forth, remove.

נסק to ascend.

נעל (*f.*) shoe.

נעמי Naomi.

נער to shake.

נער boy, child, youth.

נערה girl, young woman.

נערים youth.

נפח to breathe.

נפל to fall, to turn out; *Hi.* to cast down.נפץ to be overspread; *Pi.* to dash in pieces.נפש (*com.*, mostly *f.*) soul, person, life.נצה *Ni.* to quarrel.

נצח, נצח brightness, victory, 2) eternity;

לנצח for ever.

נצל *Hi.* to deliver; *Ni.* to be delivered.

נצר to watch, guard, to besiege, to keep.

נצר branch.

נקב to bore, pierce.

נקי pure, innocent.

נקם to avenge, take vengeance, *Ni.* to be avenged or punished.נקר to bore, prick out, *Pi.* to pick out, to pierce.

נר light, lamp.

נרנן whisperer, tattler, tale-bearer.

נרפה idle (*part. Ni.* of רפה to be slack).נשא to lift up, to take, נ' פנים to accept the person, *i. e.* to take the part of somebody, *w. אל.* to be gracious; *w.* or without following קול, to lift up the voice, to utter, to speak.

נשא to lead astray, to deceive.

נשים women, *plur.* of אשה § 73, B. 2.

נֶשֶׁךְ to bite.

נֶשֶׁךְ usury, interest.

נָשַׁל to take off.

נִשְׁמָה breath, spirit,
wind.

נָשַׁק to kiss.

נֶשֶׁר eagle.

נְתִיב *m. a.* נְתִיבָה *f.*
path.נָתַן to give, with ל, to
make.

ס

סָבַא to drink.

סָבֵא drunkard.

סָבַב to surround, to
turn; *Ni.* to turn,
לָאָחֹר back, to go
back.סָבִיב a circuit; *adv.*
a. prep. round about,
around.

סָבַךְ thicket.

סָבָלָה burden, task.

סָגוֹר pure gold.

סָגִלָה peculiar prop-
erty; treasure.סָגַר *Pi.* to deliver up.סָגַר *Ni.* to draw back.סָוֵר an assembly, circle
2) secret, counsel.

סוֹס horse.

סוּף flags.

סוּפָה tempest.

סוּר to depart, to turn
aside, to draw near;
Hi. to remove, to re-
call.סָכָה booth, taber-
[nacle.

סָכַל silly.

סָכָלוֹת folly.

סָלָה *Pi.* to weigh.

סָלַח to pardon.

סָלַח forgiving.

סָלָלָה rampart.

סָלַע rock, support.

סָלַף *Pi.* to overthrow.סָמַךְ to support, up-
hold.סָעַד to support, sus-
tain.

סָפַד to mourn, lament.

סָפִינָה ship.

סָפִיר a sapphire.

סָפַר to count; *Pi.* to
tell.

סָפֵר book.

סָקַל to stone.

סָר *pret. of* סוּר.סָרָה a turning away,
(from the law, from
God.)

סָרַח to hang over.

סָרִיוֹן coat of mail.

סָתַר to hide; *Ni.* to
hide oneself, to behidden; *Hit.* to hide
oneself.

ע

עָב cloud, thick cloud,
darkness.

עָבַד to serve.

עָבֵד laborer.

עָבֵד servant, slave.

עֲבָדָה work, labor.

עָבוֹר with ב *pref.* be-
cause of, לְבַעֲבוֹר
for the purpose that.עָבַר to pass over or
away, to trespass;
Hi. to lead over, to
cause to pass; *Hit.*
to be careless.עָגָה *a.* עָגָה cake.

עֵד witness.

עַד 1) *s.* duration,
eternity; לְעַד for-
ever; לְעוֹלָם וָעַד
forever *a. ever.* 2)
prep. as for as, to, (of
space and time) עַד
מָתַי how long?עֵדָה testimony, wit-
ness; assembly, con-
gregation.

עֵדֶן Eden.

עֵדֶר flock.

עוֹד *Hi.* to testify, to
bear witness.

עוד still, yet, since, while.

עוז strength.

עיל } unrighteousness, iniquity,
עולה } injustice.

עולה burnt-offering.

עולל, עולל prop. suckling, hence an infant or child.

עולם eternity, age; עולם or לעולם for ever; 2) world.

עון iniquity, sin.

עוני see עני.

עוף to fly.

עוף fowl, birds.

עון p. n. of a place.

עור skin.

עור Pi. to blind.

עור adj. blind.

עז adj. (plur. עזים) strong, imprudent.

עז strength, עזי my s.

עזב to leave, desert, forsake.

עזה Gaza.

עזקה p. n. of a city.

עזר to help, deliver.

עזר, עזרה help.

עטה to cover, wrap.

עטר to surround; Pi. to crown.

עטרת c. עטרה crown.

עין eye, fountain; du' עינים.

עיף adj. weary.

עיר (pl. ערים) f. city, town.

על upon, on, over, against; w. suff. עלי.

על w. suff. עלו, yoke.

עלה to go up, ascend; Hi. to bring up, to offer up; Hit. to lift oneself up.

עלה burnt-offering.

עלה leaf.

עלו to exult.

עליון highest, the Most High.

עליל furnace.

עלל Pi. to glean.

עלם Ni. to be hidden; Hi. to hide, conceal.

עלם youth.

עלמה a maiden.

עלץ to rejoice, exult.

עם with; w. suff. עמי.

עם or עם people, nation.

עמד to stand, to endure, continue; w.

לפני, to withstand,

resist; w. מן, to stop from, desist.

עמר prep. with, but only w. suff. עמרי with me.

עמוד pillar.

עמון Ammon.

עמוניה f. עמוני Ammonite.

עמית neighbour, fellow-man.

עמל to toil, labor.

עמל toil, trouble.

עמק Hi. to deepen.

עמק valley, field.

עמר sheaf; 2) Omer, a dry measure.

עמרה p. n. of a city.

ענג Hit. to delight oneself.

ענה to answer, to tell; w. ב testify against; Pi. to oppress, to humble; Hit. to be afflicted.

ענו humble, meek.

ענוה humility, meekness.

עני in p. עני, misery, affliction.

עני poor.

ענן cloud.

ענש to punish, fine.

עפר dust, sand, earth.

עץ tree, wood; *plur.*
sticks for fuel.

עצב *Ni.* to be grieved;
Hit. to grieve one-
self, to be angry.

עצבון sorrow, pain.

עצה counsel, advice.

עצום strong.

עצל lazy, sluggard.

עצם *f.* bone, body.

עצרת *f.* festive as-
sembly, a feast-day.

עקב reward; for the
sake of, because.

עקר to bind.

עקר to tear out, to
uproot.

עקרא *adj.* barren, sterile.

עקרון *p. n.* of a city.

ערב to become dark;
Hi. **הָעֶרֶב** *adv.* at
evening; 2) to pledge
or pawn, to be or
give security.

ערב to be sweet.

ערב *adj.* sweet.

ערב evening; **עֶרְבַּיִם**
the two evenings,
twilight.

ערב raven.

ערב (only *pl.*) willows.

עֲרֵבָה plain, wilder-
ness.

עֲרֵבָה security,
pledge.

ערה *Pi.* to make bare,
uncover.

עָרוֹם (*pl.* **עֲרֻמִּים**)
naked.

עָרוּם prudent.

עָרָךְ to set in order,
to array (a battle),
to equal.

עֲרֵלָה foreskin.

עֵרֶךְ neck.

עִרָץ to fear, tremble.

עֵרֶשׁ *f.* bed.

עֵשֶׂב herb, grass.

עָשָׂה to make, to do.

עֵשָׂה אֵל *p. n. m.*

עֵשׂוֹר, עֵשֶׂר ten;
בְּעֵשׂוֹר לַחֹדֶשׁ on
the thenth (day) of
the month.

עֵשִׂיר rich.

עֵשִׂירִית the tenth

עֵשֶׂן to smoke.

עֵשֶׂן *c.* עֵשֶׂן smoke.

עֵשֶׂן smoking.

עֵשֶׂק to oppress

עֵשֶׂר ten.

עָשָׂר to be rich, *Hi.* to
make rich, to become
rich; *Hit.* to feign
oneself rich.

עֵשֶׂר wealth, riches.

בְּעֵת *com.* time, in due
in its time, in due

עֵתָה now. [season.

עֵתוֹר he-goat.

פ

פָּאָר *Pi.* to adorn, to
beautify; *Hit.* to
glorify oneself, to
boast oneself.

פָּנֵעַ to urge, press,
reach unto.

פָּנֵעַ chance.

פָּנִיר corps, carcass.

פָּגַשׁ to meet.

פִּי *c.* פִּי (§ 73) mouth,
edge; **לְפִי, פִּי**
in proportion, ac-
cording to.

פֹּה here.

פָּז refined gold.

פֶּחַ snare.

פָּחַד to fear.

פְּטָרָה topaz.

פֶּלֶג rill, brook.

פֶּלֶח *f.* a piece.

פָּלַט to escape; *Pi. id.*,
to set free, to de-
liver; *Hi.* to rescue.

פְּלִיטָה *a.* פְּלִיטָה
escape, deliverance.

פָּלַל *Hit.* to pray.

פֶּלֶס scales.

פִּלְשְׁתִּי Philistine.

פֶּחַךְ lest, that not, for fear that.

פָּנָה to turn, w. אֶל, to or towards.

פָּנִים countenance, face, surface; עַל פָּנָי before; מִפְּנֵי before, because of.

פְּנִינִים pearls.

פֶּסַח a passover, the passover-feast (*prop.* an over-leaping).

פֶּסֶח lame.

פֶּסֶל carved image, idol.

פָּעַל to do, to work.

פֹּעֵל the worker.

פָּעַל deed, act, work.

פַּעְלָה labor, deed, wages.

פָּעַם a step, trace, tread or beat, fig. a time, פַּעַם אַחַת one time; שְׁלֹשׁ פַּעַמִּים thrice.

פָּצַע wound.

פָּקַד to remember think, visit, number; with ל, to look after; *Pi.* to muster; *Hi.* to appoint, to charge.

פָּקֹד (only *pl.*) pre-

פָּקַח to open. [*cept.*

פָּקַח open-eyed, seeing.

פָּר (w. the art. הַפָּר) a young bull, bullock.

פָּרַד *K. Hi.* to separate.

פָּרָה to bear (fruit); *Hi.* to make fruitful.

פָּרָה young cow.

פְּרוֹי *p. n.* of a Canaanitish tribe.

פָּרַח to sprout, to blossom.

פָּרַט *collect. single* berries which fall off in the vintage, stray fruits.

פְּרִי fruit.

פָּרַם to sever, to break assunder.

פָּרַע to reject, avoid.

פַּרְעֹה a title of the Egyptian kings.

פָּרַץ to break down, to destroy.

פָּרַר *K. Hi.* to make void, to violate; *Ho.* to be brought to nought or nullified.

פָּרַשׁ to stretch out.

פָּרַשׁ to spread out, to extend, specify.

פָּרַשׁ horseman, rider, horse.

פָּשַׁע to transgress, to sin, with בָּ

פָּשַׁע sin.

פֶּת morsel.

פֶּתָאם suddenly.

פָּתַח to open; *Pi.* to loosen, untie.

פֶּתַח door.

פָּתִי (*in p. פָּתִי, pl. פְּתִים, פְּתִים* and *פְּתִאִים*) foolishness; 2) *concr.* a fool, simpleton.

פָּתַן an adder.

צ

צֹאן flock, sheep, small cattle.

יֵצֵא *inf.* of יָצָא.

צִבְאוֹת *host, pl.*

צִבִּי roebuck, gazelle.

צָבַר to heap up.

צַדִּיק righteous, just.

צִירְנִיָּה *f. צִירְנִי* Si-donian.

צָדַק to be right or just; *Hi.* to pronounce right or innocent, to acquit; *Hit.* to justify or clear oneself.

צִדְקָה } righteousness, justice; *plur.*
צִדְקָה } righteous acts.

צוה *Pi.* to institute,
to command, charge.

צור, צור *f.* Tyre.

צור rock.

צחק to laugh; *Pi.* to
laugh heartily, hence
to sport, to be joyful.

ציון Zion.

ציר messenger, 2)
hinge.

צל shadow, shade,
shelter.

צלח to go on well, to
succeed, to prosper;
Hi. to cause to pro-
sper, to make suc-
ceed, and *intrans.* to
be successful.

צלם image.

צלמות shadow of
death or death-shade.

צמא to be thirsty.

צמר wool.

צנה cold, 2) shield.

צנוע humble, modest.

צנע to be low, modest.

צעד step.

צעיר *f.* צעירה,
young.

צעקה cry for help.

צפון north, northern.

צפור bird.

צפורה *p. n. f.*

צל to hide; with ל,
to lie in wait for
somebody; 2) to lay
up, to treasure or
hoard.

צפעוני a basilisk.

צפת Zephath, *p. n.* of
a Canaanitish city.

צר (*צר* *w.* destitute. ac-
cent or *w. art.*, as
הצר) enemy.

צרה trouble, distress,
adversity.

צרף to smelt, esp. of
gold and silver, to
refine, to purify.

צרר to bind up, to be
hostile to; *Hi.* to

צרר bag. [afflict.

צור adversary.

ק

קא vomit.

קבורה grave, se-
pulchre.

קבל *Pi.* to receive, to
admit; *Hi.* to be
opposite or over
against.

קבץ *Pi.* to gather;
Hit. to assemble.

קבר to bury.

קבר grave.

קדוש holy.

קרח to kindle.

קדש *Pi. Hi.* to sanct-
ify, to keep holy;
Ni. to be sanctified.

קדש holiness, holy
thing; 2) holy place,
sanctuary.

קהל congregation.

קובע helmet.

קהה *K. Pi.* to hope;
Ni. to assemble.

קול } קלות voice,
קל } sound, thunder.

קום to rise up, arise,
come forth, to stand
firm, endure; *Pi.*
perform, confirm;
Hi. to raise up, to
establish; *Ho.* to be
raised up, erected.

קח *imp.* } of לקח.
קחת *inf.* }

קטן to be small, *fig.*
unworthy.

קטנה *f.* קטן, small,
young.

קטר *Pi.* to burn in-
cense; *Ho.* to be of-
fered as incense.

קטרת *f.* incense.

קיץ summer.

קישון *p. n.* of a stream.

קל (קלים *pl.*) light,
disgrace. [swift.

קליא *a.* קלי roasted
grain.

קלל to be light, to abate; *Pi.* to curse, to revile.

קללה curse.

קלע *Pi.* to sling.

קלע a sling.

קם *pret.* of קום.

קמה standing corn.

קן *c.* קן nest.

קנא *Pi.* to envy; *Hi.* to make envious.

קנא jealous.

קנאה envy.

קנה *K. Hi.* to buy, acquire, possess.

קנה stalk, cane.

קנה possessor, master.

קסם to divine, spoken esp. of false prophets.

קצה end.

קצה end.

קציר harvest.

קצף to be angry, wroth.

קצץ *Pi.* to cut off.

קצר to cut, to reap; קצר reaper.

קר cold.

קרא to name, to call, invite.

קרה or קרה *Ni.* to happen or chance.

לקראת to meet; 2) over against.

קרב to approach, to come together; *Pi.* bring near; *Hi.* to offer.

קרב inward part; בקרב in the midst of, within; מקרב from amidst, among.

קרוב near, he who is near, neighbour.

קרה *K. Ni.* to meet; *Hi.* to cause to meet.

קרח ice.

קריה city.

קרם to cover, to lay on (skin).

קרן *f.* horn.

קרת city.

קשב *Hi.* to listen, to hearken.

קשה to be hard; *Hi.* to harden.

קשה hard, vehement; קשה פנים hard-faced, impudent.

קשקשת the scale of a fish, of an armor.

קשר to bind.

ר

ראה to see, to look out, choose; *Ni.* to be seen, to appear; *Hi.* to show; *Hit.* to look at one another.

ראמור (only *pl.*) corals.

ראש (*pl.* ראשים) head, top, summit,

ראש poverty. [chief.

ראש see ראש.

ראשון first.

ראשית beginning.

רב abundance, multitude.

רבם *f.* רבה *pl.* much, great, many.

רב or ריב quarrel.

רבב to be numerous, many.

רבבה myriad.

רבה to become many; *Hi.* to multiply.

רבות *inf.* *K.* of רבה.

רבעים great grandchildren, man of the fourth generation.

רבץ to lie down; *Hi.* to cause to lie down.

רגל to tread down, *i. e.* to slander.

רגל *com. gend.* foot.

רדף *K. Pi.* to pursue, to follow.

רדף persecutor.

רהט a watering-trough.

רוב multitude of much, many.

רוח *Hi.* to smell,
w. ב. to enjoy the
 odor of.

רוח *c. g.* wind, spirit.

רויה abundance.

רום to be high, lifted
 up; *Pi. Hi.* to raise,
 lift up high.

רויע *Pi. Hi.* to cry
 aloud, to shout.

רוץ to run, to hasten;
Hi. to bring quickly.

רוש to be poor or in
 want; *Hit.* to feign
 oneself poor.

רות *p. n. f.* Ruth.

רוזן prince.

רחב *adj.* wide, broad.

רחב, רחוב *f.* street.

רחום *adj.* merciful.

רחוק *adj.* distant, far;
 כִּרְחוֹק far off, from
 afar.

רחם to love; *Pi.* to
 have pity; *Pu.* to
 obtain mercy.

רחמים mercy, affec-
 tion.

רחץ to wash, to bathe.

רחק to be or remain
 far; *Pi.* to put far
 away; *Hi.* to remove.

ריב, רוב to contend,
 to conduct a cause.

ריב contention, quar-
 rel.

רך (*pl.* רכים) *adj.* soft.

רכב chariot; 2) upper
 millstone.

רכוּשׁ property,
 wealth.

רכיל slander.

רכך to be tender,
 timid, faint.

רם high, lofty (*part.*
 of רוּם).

רמה worm.

רם to be high; *Ni.*
 to lift up oneself.

רם to tread.

רנה a shouting, joy,
 outcry for help.

רן to shout.

רע companion, friend.

רע (*w. distinct. ac-*
cent רע, with art.
 הרע or הרע) bad,
 evil, wicked, dis-
 pleasing.

רע badness, wicked-
 ness.

רעב to be hungry;
Hi. to cause to hun-
 ger, to let famish.

רעב *adj.* hungry.

רעה to feed; *Pi. Hit.*
 to be a companion,
 to associate oneself.

רעה shepherd.

רעה badness, wicked-
 ness, evil, adversity.

רעואל *p. n. m.*

רעם *K. Hi.* to thunder.

רעע to be evil; *Ni.*
 to become evil or
 worse; *Hi.* to do ill,
 to act badly; 2) to
 break, to crush; *intr.*
 to be broken.

רעשׁ earth-quake.

רפא *K. Pi.* to heal.

רפה to be loose, weak;
Ni. to be languid,
 idle; *Hi.* to slacken,
 leave off, to abandon.

רפדים *p. n. of a*
 station.

רצה to accept, to
 cherish, to be de-
 lighted, pleased; *Ni.*
 to be graciously ac-
 cepted.

רצון will, delight,
 favor.

רצח to murder, kill,
 slay.

רכב to decay, perish.

רכב rottenness.

רקד to leap, dance.

רקיע expanse, firma-
 ment.

רשׁ poor (*prop. part.*
 of רשׁ, also רשׁ,
pl. ראשׁים).

רשע to act wickedly;
Hi. to condemn.

רשע unrighteousness,
 wickedness.

רשע wicked, guilty,
a guilty one.

רשעה wickedness.

רשף a flame.

רשת net.

ש

שאול Saul.

שאל c. g. lower
world, hell.

שאל to ask, demand;

שאל לשלום to
ask after the wel-
fare, to salute.

שאר to be left; *Ni.* id.;
Hi. to leave, to
remain.

שב *imp.* of ישב.

שב *pret.* of ישוב.

שבה to carry away
captive.

שבועה oath.

שבועה week.

שבות f. captivity;

שוב שבות to bring
back the captives.

שבט stick, staff,
sceptre, tribe.

שביעי seventh.

שבלת f. (שבלים) *pl.*
ear of corn.

שבע *K. Ni.* to swear;
Hi. to bind by an
oath, to adjure.

שבע } seven.

שבעה

שבעים seventy.

שבעתים sevenfold.

שבר to buy corn;

2) to break, to de-
stroy; *Ni.* to be
broken, contrite.

שבר destruction.

שבת *inf.* of ישב.

שבת to rest.

שבת Sabbath.

שבתון a sabbath-
keeping or sabbatism.

שדד to destroy.

שדד a destroyer.

שדי Almighty.

שהם onyx.

שווא vanity, false-
hood, in vain.

שוב to return, turn
away; *Hi.* to cause
to return, to restore,
to bring home; with
דבר to answer; *Pi.*

נפש to refresh.

שוה to be equal; *Hi.*
to compare.

שוט whip, scourge.

שועה a cry for help.

שופר trumpet.

שור an ox.

שור or שיר *Hi.* to sing.

שושן (*pl.* שושנים)

שושנה id. [lily.]

שחר a bribe.

שחט to slaughter.

שחל roarer, lion.

שחק small dust, a
cloud.

שחר to pierce, break
open; *Pi.* to seek
early, to search for.

שחת *Hi.* to become
corrupt, act wickedly.

שחת f. pit.

שטף flood.

שיר } a song.

שירה

שית to put, place,
direct.

שכב to lie down; *Hi.*
to cause to lie, to
lay down.

שכור intoxicated,
drunk.

שכח to forget; *Pi.* to
cause to forget, to
neglect.

שכל, שכלל to be
bereaved; *Pi.* to de-
stroy, make childless.

שכם *Hi.* to rise early.

שבן to dwell, to rest.

שכר strong drink.

שלג snow.

שלהבת flame.

שלום peace, welfare.
 שלח to send, to put forth, stretch out, *Pi.* to send away, to cast out, forth.
 שלחן table.
 שלך to throw; *Hi.* to cast.
 שלם *Pi.* to pay, perform, recompense.
 שלם *adj.* perfect, honest, peaceable.
 שלם peace-offering.
 שלמה Solomon.
 שלף to draw.
 שלש } three.
 שלשה }
 של־שנים grand-children.
 שם, שמה there;
 משם from there.
 שם (*pl.* שמות) name;
 2) Sem.
 שמה p. n. m.
 שמד to destroy, cut [off].
 שמה thither.
 שמואל Samuel.
 שמועה report.
 שמים heaven.
 שם to be astonished, confounded.
 שממה desolation, waste.

שמן oil.
 שמע to hear, listen, obey, to understand.
 שמע report.
 שמעון Simeon.
 שמר to keep, guard; *Ni.* to beware of; *Pi.* to regard.
 שמרון Samaria.
 שמש *c. g.* sun.
 שמשון Samson.
 שן (*du.* שנים) *c. g.*
 שנה to repeat. [tooth].
 שנה year.
 שנה sleep.
 שני, שנית *f.* second.
 שני scarlet color
 שנים two.
 שן *Pi.* to sharpen, inculcate, teach diligently.
 שסם to plunder.
 שועל, שועל fox.
 שער hollow of the hand.
 שער (*pl.* שערים) *f.* gate.
 שעשע to amuse oneself, to play, to caress.
 שעשעים delight.
 שפחה female servant.
 שפט to judge.
 שפט judge.

שפך to shed, to cast.
 שפל to be low; *Hi.* to make low, to humble.
 שפן coney or rabbit.
 שקר to watch, to wake.
 שקה to drink; *Li.* give to drink.
 שקה *imp.* of נשק.
 שקט to rest; *Hi.* give
 שקל to weigh. [rest].
 שקל a weight, shekel.
 שקר *Pi.* to lie.
 שקר lie, falsehood.
 שריון a coat of mail.
 שתה to drink.
 שתים (*c.* שתי) *f.* two.
 שתל to plant.
 שתק to settle down, to cease.

ש

שבע and שבע to be satisfied, to have abundance; *Hi.* to satisfy.
 שגב *Pi.* to raise, exalt; *Ni.* to be exalted or sublime.
 שנה to grow, increase.
 שדה field.
 שיה *c. g.* lamb, sheep.

שוכה p. n. of a city.
שום and שים to put,
make, give; *Hi.* with
ל, to give, bestow.

שונא enemy.

שחך to laugh; *Pi.* to
rejoice, play, dance.

שחך laughter.

שטם } to hate, to be
שטן } an adversary.

שטן an adversary.

שיבה grayness or
hoariness of hair, old
age.

שיח to meditate, to
speak, talk.

שיח sorrow.

שיש to rejoice.

שכוי insight, mind.

שכיר hireling.

שכל *Hi.* to be wise,
to act wisely, to cause
to prosper.

שכל or שכל intelligence, understand-
ing.

שכר *Ni.* to be hired;
Hit. to hire oneself
out, to earn wages.

שכר a. שכר reward,
wages.

שלמה garment.

שם pret. of שום.

שמאל left hand.

שמח and שמח to
rejoice; *Pi.* to cheer,
to gladden.

שמח adj. joyful, glad.

שמחה joy, rejoicing.

שמלה garment,
raiment.

שמשית f. spider.

שנא *K. Pi.* to hate.

שפה (*du.* שפתיים)
lip, bank (of a river).

שק sack-cloth.

שר (*pl.* שרים) prince,
chief.

שרה princess; 2)
Sarah.

שריד a left, fugitive
one, remnant.

שרף to burn.

ת

תאווה desire.

תאנה fig-tree.

תבה chest, vessel or
ark.

תבונה intelligence.

תבן straw.

תהום c. g. depth.

תהלה praise, object
of praise.

תודה thanks, thanks-
giving.

תוחלת hope, expect-
ation.

תוך^{c.} תוך the middle,
between, in.

תוכח a pleading;
2) correction, reproof.

תולע } a worm, esp.
תולעה } the coccy
worm.

תועבה abomination.

תוצאות (only plur.)
goings out, issues,
fountains.

תורה law.

תחלה beginning.

תחנונים (only plur.)
entreaties, supplica-
tions.

תחת under, instead;
מתחת under

נטה fut. of נטה.

תרוש must, wine.

תכן *K. Pi.* to weigh,
prove, measure; *Ni.*
to be even, right.

תלה to hang, to hang

תם plain, perfect. [up.

תמונה a form, image.

תמורה exchange.

תמיד continually, al-
ways.

תמים righteous, up-
right.

תמך to hold, support,
obtain.

תִּנּוּ *imp. of*
נָתַן.

תְּנוּמָה slumber.

תֹּעֵב to abhor.

תַּעֲלָמָה hidden
thing, a secret.

תַּעֲנוּג good cheer, de-
light.

תַּעַר sheath of a
sword.

תִּפְאָרֶת, תִּפְאָרָה
glory, beauty.

תְּפִלָּה prayer.

תִּפְשׁ to seize, to
capture, catch.

תִּקְוָה hope.

תִּקְוָפָה circuit or
round.

תָּקַע to strike (hands

in rejoicing, in pled-
ging; 2) to blow.

תְּרוּעָה shouting,
clang of trumpets.

תְּשׁוּעָה help, victory,
salvation.

תִּשְׁעָה nine.

תָּתַי, *w. suff. inf.*
נָתַן of.

II. ENGLISH AND HEBREW.

A

Abel הָבֵל.

Abide, to יָשַׁב.

Able, to be יָכַל.

Abomination תּוֹעֵבָה

Abraham אַבְרָהָם.

Absalom אַבְשָׁלוֹם.

Abuse, to עָלַל *Hit.*
with ב.

Accomplished, to be
מָלָא.

According to כְּ, כַּפִּי.

Acquire, to עָשָׂה.

Adam אָדָם.

Add, to יָסַף *Hi.*

Adversary צָר, אוֹיֵב.

Afflict, to עָנָה *Pi.*;
רָעַע *Hi.*

After, afterwards אַחֲרַי
אַחֲרֵי *const. plur.,*
§ 75, 6. מִקֵּץ.

After (= like) כְּ.

After (= when) כִּי, כַּי.
w. inf. const. § 106, 2.

Again עוֹד.

Against עַל.

All כָּל, כָּל־; we all,
ye all, see § 98, 2.

Almighty שֶׁדִּי.

Also גַּם, אַף.

Always תָּמִיד.

Among בֵּין, בֵּתוֹךְ.

בְּקֶרֶב.

Amorite אַמֹּרִי.

And — see § 18; § 33;
§ 102.

Angel מַלְאָךְ.

Anger אַף (*אָפִי* my
anger.)

Animal חַיָּה.

Anoint, to סָךְ *K. a.*
Hi.; to anoint for
consecration מִשַּׁח.

Anointed מְשִׁיחַ.

Another (= different)
אֲחֵר, (*One Another*
see § 97, 4).

Answer, to עָנָה.

Answer, s. מַעֲנָה.

Ant נִמְלָה *f. (plur.*
נִמְלִים).

Any אִישׁ, כָּל־.

Apparel לְבוּשׁ.

Appointment מועד.
 Arise, to קום.
 Arm זרע *f*.
 Array, to לבש.
 Arrogancy עתק.
 As באשר *ב*.
 Ascent, *s*. מעלה.
 Ashamed, to be בוש.
 Ashes אפר.
 Ask, to שאל (rarely
 לשאל); to ask for
 שאל...ל.
 Ass חמור; a she-ass
 אתון.
 At (=to) על.
 At (=through) בעד.
 At (=from) מן.
 Athalia עתליהו.
 Avenge, to נקם; to
 be avenged on נקם
 מן. *w. Ni.*

B

Baal בעל.
 Babylon בבל *f*.
 Back, *s*. גו.
 Backbite, to רגל.
 Bad רע (*w. distinct.*
accent רע).
 Bake, to אפה.
 Battle מלחמה.
 Be (=to exist) היה; as

copula, see § 77, 1,
 2, 3.
There is יש-יש.
There is not אין § 75, 3.
 Bear, to (= carry)
 נשא; (= to bring
 forth) ילד.
 Bear דוב.
 Beard זקן.
 Beast בהמה, חיה.
 Beat, to דפק *Hit*.
 Beauty יפי, רהור (in
p. יפי).
 Beautiful יפה, יפה.
 טוב.
 Because על, כי, יען.
 מפני, בעבור.
 Bed מטה.
 Bed-chamber חדר-
 משכב.
 Before, *adv.* מרם,
 בטרם.
 Before, *prepos.* לפני,
 נגד.
 Beg, to שאל.
 Beget, to ילד *Hi*.
 Begin, to חלל *Hi*.
 Beginning ראשית *f*.
 Behold, to נבט *Hi*,
 חזה.
 Behold! *interj.* הן,
 הנה, behold I
 see § 75, 3.

Beloved ידיר, דוד.
 Beseech, to חלה *Pi*,
 בקש *Pi*.
 Besides מלבד.
 Beside (=at, near)
 אצל.
 Between בין.
 Belteshazzar
 בלטישאצר.
 Bind, to קשר; אסר;
 to bind up or to-
 gether צרר, אלם
Pi.
 Bird צפור, עוף.
 Birth-right בכורה.
 Bitter מר.
 Bless, to ברך *Pi*.
 Blessed ברוך.
 Blessed, to call אֱשֶׁר
Pi.
 Blessing ברכה.
 Blind, *adj.* עור.
 Blood דם.
 Boast, *v. of* הלל *Hit*.
w. ב. of the theme.
 Body בשר, (=corpse)
 נבלה.
 Bone עצם.
 Book ספר.
 Born, to be ילד *Ni*.
 and *Pu*.
 Bosom חיק, חיק.
 Bound, to (= to leap)
 קפץ *Pi*.

Bow (*v.*) down בָּכַךְ.

Boy נֶעֶר.

Branch עֵנָף.

Bray, to, to smash
כָּתַשׁ.

Bread לֶחֶם.

Breadth רָחֵב.

Break, to שָׁבַר.

Breath נְשָׁמָה.

Breathe, to פוּחַ *Hi.*

Brethren אֶחָיו,
§ 73, A. 2.

Bribe כֹּכֶר.

Bride בָּלָה.

Bring, to בּוֹא *Hi.*

Bring back שׁוּב *Hi.*

Bring down יָרַד *Hi.*

Bring forth עֲשָׂה,
יֵצֵא *Hi.*

Bring good news בִּשְׂרָא
Pi.

Brother אָח, § 73, A. 2.

Build, to בָּנָה.

Builder, *s.* בָּנֵה.

Burnt-offering עֹלָה
עוֹלָה.

Bury, to קָבַר.

But בִּי-אִם, בִּי, וְ,
אִלֵּם, אֲךְ.

Buy, to קָנָה.

By —*prep.* בְּ, בְּעֵד.

C

Call, to קָרָא, to *c.*
upon קָרָא *w. acc.*

Camel גָּמָל (*plur.*
גָּמָלִים).

Camp מַחֲנֶה.

Can, to be able יָכַל.

Canaan כְּנָעַן, fully
אֶרֶץ כְּנָעַן.

Captain רֹאשׁ, נָגִיד.

Carmel כַּרְמֶל.

Carry, to נָשָׂא.

Cast, to שָׁלַךְ *Hi.*, to
be cast down (of the
soul) שָׁחַח *Hit*

Castle מִצְדָּה and
מִצְוֵדָה.

Catch, to תָּפַשׁ, to be
caught, *id.* *Ni.*

Cattle מִקְנֶה.

Cedar אֶרֶז.

Certain (=one or our
indef. article) אַחַד *f.*
אַחַת.

Certainly אַכֵּן.

Chaldean כַּשְׁדִּי.

Chamber חֶדֶר (*const.*
חֶדֶר).

Champion גִּבּוֹר.

Child יֶלֶד.

Children יִלְדִים,
children of Israel

בְּנֵי יִשְׂרָאֵל.

Choose, to בָּחַר *w.* בָּ.

Circumspect, to be
שָׁמַר *Ni.*

Cistern בְּיָר *f.*

City עִיר *f.*, § 74, 2.

Clean, *adj.* טָהוֹר.

Clear, to, of stones סָקַל
Pi.

Cloth בִּגְד.

Clothe, to לָבַשׁ *Hi.*

Cloud עָנָן.

Cloud, thick עֶרְפֶּל.

Coat כְּתֹנֶת and
כְּתֹנֶת.

Cold, *s.* חֶרֶף.

Come, to בּוֹא.

Come forth, out יֵצֵא.

Come over עָבַר.

Come up עָלָה.

Come, to, to pass הָיָה.

Comfort, to נָחַם *Pi.*

Comforter מְנַחֵם.

Command, to צִוָּה *Pi.*

Commandment מִצְוָה,
פָּה, פֶּקֶד, the ten
commandments

עֲשֵׂת הַדְּבָרִים.

Compass, to סָבַב *K.*
and *Pi.*

Compassion, to have
רָחַם *Pi. w. acc.*

Complaint, *s.* שִׁיחַ.

Concerning, *prep.* ב.

Confidence, to put

ב. w. בטח

Confined space מצר

Congregation קהל

Consider, to שכל *Hit.*

על w.

Contention ריב

Copy משנה

Corn דגן

Couch משכב

Counsel, to יעץ

Counsel עצה

Counselor יעץ

Courageous, to be

אמיץ *fut. A.*

Covenant ברית

Create, to ברא

Crown עטרת

Cry, to צעק, זעק

קרא

Cry, s. צעקה, זעקה

Curse, to ארר, to be

cursed, *Ho.*

Curse, s. קללה

Cut, to, to cut off כרת

D

Damsel נערה

Daniel דניאל

Darius דריוש

Darkness חשך

ערפל

Daughter בת §75, A. 7.

David דוד

Day יום, his day, to

day היום

Dead מת

Death מות c. מות

Death, to put to מות

Hi.; to be put to D.מות *Ho.*

Deceit מרמה

Deed מעשה

Defence, s. משגב

Defend, to גנן *Hi.*Defile, to טמא *Pi.*

Defraud, to עשק

Delight, s. רצון

Delight, to חפץ, de-

light in חפץ w. ב.

Delighting, *adj.* חפץ

Delilah דלילה

Deliver into סגר *Hi.*

Deliver or rescue נצל

Hi.; מלט *Pi.* and*Hi.*; פלט *Pi.*; חלץ *Pi.* and *Hi.**Pi.* and *Hi.*Deliverer פלט *part. Pi.*

Deny, to כחש, מנע

Pi.

Depart, to סור, מוש

Desert, s. מדבר

Desire, to אה *Pi.* and*Hit.*; חפץ

Desire, s. חפץ

Despise, to נאץ, בזה

Pi.

Destroy, to שבר, ספה

Pi.; אבר *Pi.*

Destruction אבדון

Devise, to חשב, חרש

חרש

Dew טל

Die, to מות

Dig, to חפר, ברה

חצב

Dip, to טבל

Discomfit, to המם

Discord, s. מדים

(only *plur.*)

Disguise, to חפש

Dishonor, to בזה

Distress, to צוק *Hi.*

Distress, s. צרה

Ditch, s. נחת

Do, to עשה

Do good or evil גמל

(רע or טוב)

Do good יטב *Hi.*

Do wrong עשק

Doings, deeds

מעללים

Dominion ממשל

ממשלת

Door *דלת* *f.*Double *כפלים*.Draw, to (water) *שָׁאב*,
(a sword) *שָׁלַח*.Dream, to *חלם*.Dream, *s.* *חלום*.Drink, to *שָׁתָה*.Drive out, away *גָּרַשׁ*
*Pi.*Dry up, to become
dry *יָבֵשׁ*, to make
dry, *Pi.* and *Hi.*Dry land *יַבֵּשָׁה*.Dust *עָפָר*.Dwell, to *יָשַׁב*,
to cause to dwell, to
let dwell *Hi.*

E

Each *אִישׁ, אִשָּׁה*;
אִישׁ, אִשָּׁה
כָּל, אִישׁ וְאִשָּׁה
§ 98, 2.Eagle *נֶשֶׁר*.Ear *אָזן* *f.*Ear of corn *שֶׁבֶלֶת*
(*pl.* *שֶׁבֶלֶתִים*) *f.*Early *adv.* *רֵאשִׁימָה*,
הַרְשִׁימָה.Earth *אֶרֶץ* *f.*Eat, to *אָכַל*; to cause
to eat, to give to
eat *Hi.*Eden *עֵדֶן*.Edom *אֶדוֹם, אֶדוֹמִים*.Education *מוֹקֵד*.Egypt *מִצְרַיִם*.Elder (alderman, *Lat.*
senior) *זָקֵן*.

Eleven, see § 74.

Elishah *אֱלִישָׁע*.Elijah *אֵלִיָּהוּ or אֵלִיָּה*.Encamp, to *חָנָה*.End, *s.* *אַחֲרִית*.Endure, to *לָוֶן, עָמַד*.Enemy *אֹיֵב*. [*Hi.*]Enter, to *בָּוא*.Entreat, to *פָּנַע* *w. ב.*
the person for whom
*w. ל.*Envy, to *קָנָא* *Pi.*Envy, *s.* *קִנְיָה*.Envious *רָע עֵיִן* (*prop.*
an evil eye).Ephron *עֶפְרוֹן*.Ephraim *אֶפְרַיִם*.Esau *עֵשָׂו*.Escape, to *מָלַט* *Ni.*,
נָצַל *Ni.*Establish, to (a coven-
ant) *קוּם* *Hi.*Eternal *עוֹלָם*, *e. g.*
eternal God *אֵל**עוֹלָם* (*prop.* the God
of eternity, § 83, 6).Eternity *עֵד, עוֹלָם*.Ethiopia *כוּשׁ*.Ethiopian *כוּשִׁי*.Eunuch *סָרִיס*.Evening *עָרֵב*.Ever, for *לְעוֹלָם*.Everlasting *עוֹלָם*,
everlasting kindness*חֶסֶד עוֹלָם* (see
Eternal).

Every man, see § 98, 2.

Evil, *adj.* *רָעָה, רָע* *f.*Excel, to *עָלָה, עָל*.Exile, to carry into
גָּלָה *Hi.*Expectation *תּוֹחָלָת, תְּקוּהָ*.Expiate, to *בָּכַר* *Pi.*,
to be expiated *id. Pu.*,
to be e. of, *w. ל.*Extremity *קֶצֶה*.Eye *עֵיִן* *f.*

F

Face *פָּנִים*, see § 58, 9.From the face of *מִפְּנֵי*.Fail, to (= desist) *חָרַל*Fail, to (= to pine
away) *כָּלָה*, to cause
to fail, *id. Pi.*, *רָפָה*
*Hi.*Faithfulness *אֱמוּנָה*.Fall, to *נָפַל*.False *שָׂוָא* (see § 83, 6.)

Falsehood **שָׁקֶר**, **בַּחַשׁ**.
 Fame **שִׁמְעָה**.
 Far, *adj.* **רָחוֹק**.
 Far be it! **חֲלִילָה**.
 Far away, to put f. a. **רָחֵק** *Hi.*
 Fast, to **צוּם**.
 Fat, *adj.* **שָׁמֵן**.
 Father **אָב**, § 73, A. 1.
 Father-in-law **חוֹתֵן**.
 Fatherless **יָתוֹם**.
 Favor **רָצוֹן**.
 Favored, to be **חָנַן** *Ho.*
 Fear, to **יָרָא**.
 Fear, *s.* **מוֹרָא**, **יִרְאָה**.
 Feast, *s.* **חֻג** *c.*
 Feast, to keep a **חָגַג**.
 Feign, to (=to pretend to be) see § 26, 6.
 Fellow **רֵעַ**.
 Fence, to **עָזַק** *Pi.*
 Field **שָׂדֶה**.
 Fig **תְּאֵנָה**.
 Fig-tree *id.*
 Fig, green, unripe **פֶּגַע**.
 Fight, to **לָחֵם** *Ni.*, **צָבָא**.
 Fill, to **מָלָא**, to be
 Filled, *Ni.*
 Find, to **מָצָא**.
 Fir **בְּרוֹשׁ**.
 Fire **אֵשׁ**.

Firmament **רָקִיעַ**.
 First **רִאשׁוֹן**, in specifying order of time
בְּאַחֵר, as **בְּאַחֵר**
לַחֹדֶשׁ on the first
 of the month.
 First-born **בְּכוֹר**.
 Fish **דָּג**, **דָּגָה**.
 Five **חֲמִשָּׁה**, *f.* **חֲמִשָּׁה**
m.
 Flee, to **נָס**, **בָּרַח**.
 Flesh **בָּשָׂר**, **שָׂאֵר**.
 Flock **צֹאן**.
 Flourish **פָּרַח** *Hi.*
 Fold together **חָבַק**.
 Food **מַאֲכָל**.
 Fool **אֹיִל**, **בְּסִיל**.
 Foolishness **אֹוֶלֶת**.
 Foot **רֶגֶל** *du.* **רִגְלִים**
 (only figur.=
 times)
 For **עַל**, **לְ**.
 For (=because, for the
 sake of) **כִּי**, **לְמַעַן**,
בְּעֵד, **עַל**.
 For (=in, during,
 within) **בְּ**.
 Forbid, to **כָּלָא**.
 Forbid! God forbid!
חֲלִילָה.
 Force **חֵיל**.
 Forever **לְעוֹלָם**, **לְעַד**.
 Forget, to **שָׁכַח**.

Former state **קִדְמָה**.
 Forsake, to **עָזַב**.
 Fortress **מְצוּדָה**.
 Found, to **יָסַד**.
 Four **אַרְבַּע**, *f.*,
אַרְבַּעָה *m.*
 Free **חֲפָשִׁי**.
 Freely **חֲנוּם**.
 From **מֵעַל**, **מִפְּנֵי**, **מִן**,
מֵעַם.
 Fruit **פְּרִי**.
 Fruitful, to make
פָּרַה *Hi.*
 Full, to be **מָלָא** *K.*
a. Ni., **שָׁבַע**.
 Full, *adj.* **מָלָא**.
 Fury **חֲמָה**.

G

Garden **גֶּן**.
 Garment **בְּתוּנָה**,
בִּגְדֵי, **בְּתוּנָה**,
שִׁלְמָה.
 Gate **שַׁעַר** *f.*
 Gather, to **קָבַץ** *Pi.*,
אַגַּד *Pi.* **לָקַט**.
 Gazelle **צִבִּי**.
 Generation **דּוֹר**.
 Get, to, out **יָצָא**.
 Gihon **נִיחוּן**.
 Girl **נַעֲרָה**, **יְלֵדָה**.

Give, to נתן.
 Give in possession נחל, *K. a. Hi.*
 Gladness שמחה.
 Glance, to שקה *Hi.*
 Glean, to לקט.
 Go, to הלך.
 Go over, to עבר.
 Go up, to עלה.
 Go down, to (of the sun) בוא
 Go out, to יצא.
 Go out, or be quenched, of fire, light כבה.
 Go, to let (= to desist from, to cease from) רפה.
 God אלהים, אל.
 Gold זהב.
 Good, *adj.* טוב, for good לטובה.
 Good, to be יטב, טוב.
 Good, to do, to benefit יטב *Hi.*
 Good tidings, to tell g. t., to bring good news בשר *Pi.*
 Goodness חסד.
 Gracious, to be חנן.
 Grape ענב.
 Wild Grapes באשים.
 Grass רשא, עשב.
 Grave שאול, קבר.
 Great רב, גדול (*plur.*) רבים.

Great, to be גדל (*fut.*)
 Great man גדול. [4.]
 Ground אדמה.
 Ground - corn, grits ריפות (*only plur.*)
 Guile מרמה.

H

Habitation מכון.
 Haman המן.
 Hand יד *f.*
 Handmaid אמה, see § 73, 9.
 Hang, to תלה.
 Harp כנור.
 Harvest קציר.
 Haste, to מהר *Pi.*
 Hate, to שנא.
 Hazael חזאל.
 He הוא.
 Head ראש.
 Heal, to רפא.
 Hebrew עברי.
 Hear, to שמע.
 Harken, to שמע.
 Heart לב (*w. suff.* לבי, *pl.* לבות), לבב.
 Heaven שמים.
 Heavy, to be כבד.
 Heavy, *adj.* כבד.
 Hebron חברון.

Help, to עזר, to help against עזר מן.
 Help, *s.* ישע, עזר.
 Herd בקר *c. g.*
 Hew, to פסל.
 Hezekiah חזקיהו.
 Hide, to צפן *K. a. Hi.*, from סתר; מפני *Hi.*
 Hide oneself סתר *Hit.*, עלם *Hit.*
 Hid, to be חבא *Hit.*
 High, to set on h. שגב *Pi.*
 Most High עליון.
 Hill הר (*pl.* והרים), גבעה.
 Hire, to שכר.
 Hire *s.* שכר.
 Hireling, hired servant שכיר.
 Hirom חירם.
 Hither הנה.
 Hold fast חזק ב.
 Holy קדוש, see § 83, 6 b.
 Honor, to כבד, כבד *Pi.*
 Honor, *s.* יקר, כבוד.
 Honorable יקר.
 Hope, to יחל *Hi. w.* ל, שבר *Pi. w.* ל, אל.
 Hope, *s.* תוחלת, תקוה.

Horse סוס.
 Horseback, to bring on רכב *Hi.*
 Host צבא (*pl.* צבאות) *m.*
 House בית *c.* בית (*pl.* בתים) *m.*
 Household בית.
 How ? איך.
 How long ? עד אנה.
 Humble oneself, to כנע
Ni.
 Hundred מאה, *dual*
 מאתים.
 Husband איש.
 Husbandman אבר.

I

I אני, אנכי.
 If כי, אם.
 Image צלם.
 Images (= idols) תרפים.
 Imagine, to חרש.
 In בקרב, בתוך, ב.
 Incline, to נטה *Hi.*
 Increase, to יסף *Hi.*
 Inhabit, to ישב, to be inhabited *id.* *Ni.*
 Inhabitant ישב.
 Inherit, to נחל, to leave as heritage *id.* *Hi.*

Inheritance נחלה.
 Iniquity רשע, און, עולתה, עון.
 Inner part, middle, midst קרב.
 Innocent נקי.
 Inquire of, to דרש *w. acc.*
 Instead of תחת.
 Instruction מוסר.
 Integrity תמים.
 Intelligence תבונה.
 Intelligent חכם, נבון.
 Into עד, אל, ב, and see § 19, 6.
 Isaac יצחק.
 Israel ישראל.

J

Jacob יעקב.
 Jealousy קנאה.
 Jebus יבוס.
 Jehoshaphat יהושפט.
 Jerusalem ירושלים.
 Jethro יתרו.
 Jew יהודי.
 Joash יואש.
 Job איוב.
 Jonathan יהונתן, יונתן.
 Joseph יוסף.
 Joshua יהושע.

Joy שמחה, רנה.
 Judah יהודה.
 Judge, to שפט.
 Judge, *s.* שפט.
 Judgment משפט, שפטים.
 Just צדיק.
 Justify, to, or clear oneself צדק *Hit.*, to be justified, *id.*

K

Keep, to (= to guard, watch) נצר, שמר, יעל; (= to observe, to perform) שמר.
 Keep oneself from (= to beware of) שמר *Ni.* *w.* מן.
 Keep a feast חגג.
 Keeper of sheep רעה צאן.
 Kill, to הרג, קטל.
 Kindness חסד.
 Kindred מולדת.
 King מלך.
 To make a king מלך *Hi.*
 Kingdom מלכות, ממלכת.
 Kish קיש.
 Kiss, to נשק *K. a.* *Hi.*

Knit, to קָשַׁר.
 Know, to יָדַע, to let
 know *id.* *Hi.*
 Knowledge דַּעַת.
 Known, to make יָדַע
Hi.

L

Labor, to יָנַע, עָמַל.
 Laboring (= toiling)
 עָמַל.
 Lad נַעַר.
 Ladder סֻלָּם.
 Lame פֶּסַח.
 Lamp נֵר (*pl.* נֵרוֹת) *m.*
 Land אֶרֶץ, אֲדָמָה *f.*
 Large space מִרְחָב.
 Last אַחֲרוֹן.
 Laugh, to צָחַק.
 Law תּוֹרָה.
 Lay, to שָׁכַב *Hi.*
 Lay hold of, to תָּפַשׁ
w. acc., seldom w. בְּ.
 Lay up, to צָפַן.
 Lead, to נָהַל *Pi.*,
 נָחָה *Hi.*
 Lean, *adj.* רָזָה, רָזָה *f.*
 Leap, to דָּלַג *Pi.*
 Learning לִקְחָה.
 Leave, to עָזַב.
 Leave off, to שָׁבַת.
 Lebanon לְבָנוֹן.

Left, *adj.* שְׂמָאל.
 Length אָרֶךְ.
 Lentiles עֲרִשִׁים (only
pl.) *f.*
 Lest פֶּן.
 Letter סֵפֶר, אִגֶּרֶת *f.*
 Lie, to שָׁקַר *Pi.*, כָּזַב
Pi.

Lie, *s.* שָׁקַר.
 Lie down, to שָׁכַב,
 נָפַל.

Life נֶפֶשׁ, חַיִּים.

Lift up, to נִשָּׂא.

Light אֹרֶךְ.

Like כָּמוֹ, כְּמוֹ *בְּ.*

Like, to be דָּמָה.

Lion אַרִּי.

Lip שִׁפְתִּים, שָׁפָה *du.*

Little, small, to be

קָטַן (*fut. A.*)

Little, *adj.* קָטַן, קָטַן
 (*pl.* קָטָנִים).

Live, to חָיָה; to keep
 alive, to save life
id. *Hi.*

Living, *adj.* חַי.

Lo! behold! הִנֵּה, הִנֵּה;

Lo we are! behold

us! הִנֵּנוּ.

Lofty רָם

Look, to נָבַט *Hi.*

Look for (= to expect,
 hope) קָוָה *Pi.*

Lord יְהוָה, אֲדוֹן.

Lost, to be אָבַד.

Loud גָּדוֹל, רָם.

Love, to אָהַב *a.* אָהַב.

Lovely אָהַב *part. Ni.*

Lying שָׁקַר, see § 83, 6.

M

Magnify, to גָּדַל *Pi.*

Maid-servant שִׁפְחָה.

Maiden עַלְמָה.

Make, to עָשָׂה.

Make a covenant, to

כָּרַת בְּרִית.

Make a pit, to כָּרַה

בֹּר.

Maker עֹשֶׂה.

Man אָדָם, אִישׁ.

Manna מָן.

Many רַבִּים.

Mart כָּחַר *c.* סֶחֶר.

Master אֲדוֹנִים, אֲדוֹן
 § 82, 4, b.

Meat בָּשָׂר.

Meddle, to עָרַב *Hit.*

Meditate, to הִגָּה.

Meet, to קָרַם *Pi.*,

פָּגַשׁ.

Melt, to מָסָה *Ni.*

Mercy חֶסֶד.

Mercy, to have M. on

רָחַם *Pi. w. acc.*

Messenger מֵלָאךְ.
 Midian מִדְיָן.
 Midst תוֹךְ c. תוֹךְ.
 קָרֵב.
 Might גְּבוּרָה.
 Mighty גְּבוּר.
 Mill-stone פֶּלֶח.
 Mine (= to me) לִי.
 Miriam מִרְיָם.
 Mischief רָעָה.
 Mock, to לַעֲג w. ל.
 בִּי Hī. w. קָלַם.
 Moment רִנָּע.
 Money כֶּכֶךְ.
 Month חֹדֶשׁ.
 Moon יָרֵחַ.
 Mordechai מֶרְדֳּכַי.
 Morning בֹּקֶר.
 Morrow, to מָחָר,
 מִחְרָת.
 Mortar מִכְתֵּשׁ.
 Mother אִם, § 73.
 Moses מֹשֶׁה.
 Mountain הָר, § 17, 5.
 Mourn, to אָבַל סָפַד,
 K. a. Hīt.
 Mourning אָבֵל,
 מִסְפָּד.
 Mouth פֶּה, § 73, 11.
 Much, many, to be רַבֵּב.

Mule פָּרָד.
 Multiply, increase, to
 רָבָה K. a. Hī.
 Multitude הַמֶּון.
 Murmur, to לוֹן Nī.
 a. Hī.

N

Naked עָרוֹם (plur.
 עֲרֻמִּים).
 Name שֵׁם, (plur.
 שְׁמוֹת) m.
 Nation גּוֹי.
 Near, adj. קָרוֹב.
 Needy אֶבְיוֹן.
 Neighbour שָׁכֵן,
 רֵעֵ, קָרוֹב.
 Neither וְלֹא.
 Never לֹא...לְעוֹלָם.
 Nevertheless אָפֶס-כִּי.
 Nigh קָרוֹב.
 Night לַיְלָה.
 No לֹא, w. the verb.
 Noise שִׁאוֹן.
 Nor וְלֹא.
 North צָפוֹן.
 Not בֹּל, אֵל, לֹא.
 הֲלֹא; is not? אֵין.
 Nothing לֹא. מְאוּמָה.
 Nothing, for חֲנָם.

Now עַתָּה.
 Number, to סָפַר.
 Number, s. מִסְפָּר.
 O
 O! (vocative case) see
 § 80, 5.
 Oh! woe! ho! הֲוֵי,
 יֵאוּי.
 Observe, to שָׁמַר.
 Of, see § 19, 5; לְ or
 לְ, § 80, 10.
 Offer, to זָבַח.
 Offering, subst. זֶבֶח,
 מִנְחָה.
 Off, from מֵן.
 Oil יִצְהָר, שֶׁמֶן.
 Old, s. a. adj. זָקֵן.
 Old, to be זָקֵן (fut. A.).
 On עַל, § 75, 6.
 Once (= one time)
 פֶּעַם אַחַת.
 One אַחֵר, § 74.
 One — the other אֶישׁ
 אַחֵי, see § 97, 4.
 Only, adv. אַךְ, רַק.
 Only, adj. (= only one)
 יָחִידָה, יָחִיד.
 Open, to פָּתַח.
 Oppress, to לָחַץ,
 עָשָׂק.
 Or וְ, אִם, אוּ, וְ.

Ordinance מִשְׁמֶרֶת *f.*

Orphan יָתוֹם.

Other אַחֵר.

Other (= the one — the other) אַח, § 97, 4.

Out of מִן.

Outside, abroad חוּץ.

Oven תֵּנּוֹר.

Over עַל, § 75, 6.

Over, to be (= to pass away) חָלַף.

Overthrow, to הִפֵּךְ, שָׁמַד.

Ox שׁוֹר *c. g.*

P

Paint(Eye-Paint) פּוֹךְ.

Palm-tree תַּמָּר.

Panther נִמְרֹד.

Pardoned, to be רָצָה *Ni.*Parted, to be פָּרַד *Ni.*

Pass over, to עָבַר, חָלַף.

Pass, to come to הִיָּה.

Path נְתִיבָה.

Patience תְּקוּהָה.

Peace שְׁלוֹם.

Pen עֵט.

People עַם (*pl.* עַמִּים).(לְאֻמִּים *pl.*) לְאֻם.

Peradventure אֲוֵלִי.

Perceive, to בּוֹן *Hi.*

Perish, to אָבַד.

Persecute, to רָדַף.

Pestle עֵלִי.

Pharao פֶּרְעֹה.

Philistine פְּלִשְׁתִּי.

Pillar מַצֵּבָה.

Pious חָסִיד.

Pit בּוֹר (*pl.* בִּרְת *m.*)Place מְקוֹם (*plur.* מְקוֹמוֹת *c. g.*)

Plant, to נָטַע.

Plant, *s.* צִמַּח.

Pleasant נְעִים.

Pledge, take to P. חָבַל.

Plough, to חָרַשׁ.

Poor, to be made P., dispossessed יָרַשׁ *Ni.*Poor, *s.* אֶבְיוֹן, עֲנִי.

Portion חֵלֶק.

Possession, to give as a P. נָחַל *Hi.*

Potiphar פּוֹטִיפָר.

Pottage נִזִּיד.

Poverty רָאשׁ.

Pour out, to שָׁפַךְ, יָצַק.

Power עֹז (*with suff.* עֲזִי).Praise, *s.* תְּהִלָּה.

Pray, I pray thee נָא.

Prayer תַּפִּלָּה.

Preach, to בִּשֵּׁר *Pi.*

Precept פְּקוּד.

Prepare עָשָׂה, to be prepared בּוֹן *Ni.*

Preserve, to שָׁמַר, נָצַר.

Price, *s.* מָכַר.

Pride זָדוֹן.

Priest כֹּהֵן.

Prince שָׂר (*pl.* שָׂרִים).

Proclaim, to קָרָא.

Produce, *s.* עָבֹר (*only const.*)Profane, to חָלַל *Pi.*Project, *s.* מַעֲרָךְ.

Property נַחֲלָה.

Prophecy, to נָבֵא *Ni.* *a. Hit.*

Prophet נְבִיא.

Prostrate oneself, to שָׁחָה *Hit.*Prove, to נָסָה *Pi.*

Province מְדִינָה.

Publish, to שָׁמַע *Hi.*Purify oneself, to קָדַשׁ *Hit.*

Pursue, to רָדַף.

Put, to שׂוּם *Hi.*

Put forth, to שָׁלַח, חָנַט (= to ripen).

Put on, to (a garment) לָבַשׁ.

Q

Quarrel, to רִיב or רִיב

Quarrel, *s.* רִיב (*plur.*רִיבוֹת or רִיבִים *m.*

Queen מַלְכָּה

Question, hard Q.,
riddle חִידָה

Quiet, to be נִשְׁקֵט

R

Rachel רָחֵל

Rage, *s.* חִמָּה

Raiment בְּגָד

Rain, to מָטַר, to give
or to send down rain
*id. Hi.*Rain, *s.* מָטָר, גֶּשֶׁםRaise, קוּם, זָקָה *Hi.*

Raven עֹרֵב

Reach, to נָגַע *Hi.*Realm מַלְכוּת *f.*

Reap, to קָצַר

Reaper, *s.* קוֹצֵר, קָצֵר

Reason, by R. of מֵן

Rebel, *s.* שֹׁנֵהRebuke יָכַח *Hi.*Receive, to קָבַל, לָקַח
*Pi.*Recompense, to שָׁלַם,
גָּמַל *Pi. pass. Pu.*

Redeem גָּאֵל

Redeemer גָּאֵל

Refine, to צָרַף

Refined צָרוּף

Refrain מָנַע

Refuge, *s.* מִשְׁגֵּב (*w.*
suff. מִשְׁגָּבִי)Refuse, to מָאֵן *Pi.*

Regard, to חָשַׁב

Reign, to מָלַךְ

Reject, to מָאָס

Rejoice, to עָלַז

Remain, to שָׁאַר *Ni.*Remain all night, to
לֹוֹן *Hi.*

Remember, to זָכַר

Remove, to רָחַק *Hi.*Rend, to (= to tear)
קָרַעRender, to שׁוּב *Hi.*

Repair, to בָּדַק

Report, *s.* נִשְׁמַעReproach, to חָרַף *Pi.*Reproach, *s.* חֲרָפָה

Reprobate, to מָאָס

Request, to make R.
בָּקַשׁ *Pi.*

Require, to שָׁאַל

Require (the blood), to
דָּרַשׁ

Requite, to גָּמַל

Rest, to רָגַע *Ni.*Rest, to give נָוַח *Hi.*

Return, to שׁוּב

Reward, to שָׁלַם *Pi.*

Riblah רִבְלָה

Rich, to be or become
rich עָשָׂר *Hi.*Rich, to feign oneself
rich עָשָׂר *Hit.*

Richness עֲשָׂר

Riddle חִידָה

Ride, to רָכַב (*fut. A.*)Right, *adj.* יָמִין

Righteous צַדִּיק

Righteousness צִדְקָה, צִדְקָה

Rise up, to קוּם

River נָהָר, יְאוֹר

Rob, to גָּזַל

Robe, *s.* מְעִיל

Rock צוּר

Roll, to גָּלַל

Root out, to שָׁרַשׁ *Pi.*Round about סָבִיב,
מִסָּבִיבRuby פְּנִינִים (*only*
plur.)Ruin, *s.* חֲרָבָה (*plur.*
חֲרָבוֹת, *c.* חֲרָבוֹת)

Rule, to מָשַׁל

Ruler שָׂר, מִשְׁלָּה (*pl.*
שָׂרִים)

Run, to רוּץ

Ruth רוּת

S

- Sacrifice, to זָבַח.
- Sacrifice, s. זָבַח.
- Saint קָדוֹשׁ.
- Salt, s. מֶלַח.
- Salvation יְשׁוּעָה.
- Samaria שַׁמְרוֹן.
- Samson שַׁמְשׁוֹן.
- Sanctuary קֹדֶשׁ.
- Sand חוֹל.
- Sarah שָׂרָה.
- Sarai שָׂרִי.
- Satisfied, to be שָׂבַע
and שָׂבַע (*fut. A.*),
to satisfy *id. Hi.*
- Save, to יָשַׁע *Hi.*
- Say, to אָמַר.
- Saying (= namely)
לֵאמֹר (*inf. for*
לְאָמַר, § 48, 5.)
- Saying, s. אִמְרָה.
- Scabbard תַּעַר.
- Scorn, to מָאָס, לוֹיץ.
- Scorner לֵץ.
- Scribe סֹפֵר.
- Sea יָם (*pl. יַמִּים*).
- Search, to חָקַר, תֹּחַר, חָתַשׁ *Pi.*
- Second שֵׁנִי, § 74, 3.
- Secret, s. תַּעֲלָמָה, סוֹד.
- See, to רָאָה.
- Seed, s. זָרַע.
- Seek, to בָּקַשׁ, דָּרַשׁ *Pi.*
- Seer, s. רֹאֶה.
- Seize, to תָּפַשׁ.
- Sell, to מָכַר.
- Send, to שָׁלַח, to send
away *id. Pi.*
- Separate, to בָּדַל, to
to separate oneself
id. Ni., פָּרַד *Ni. a.*
Hit.
- Servant עֶבֶד.
- Serve, to עָבַד.
- Set up, to נָצַב *Hi.*
- Set or placed, to be
id. Ni.
- Settle, to יָשַׁב *Hi.*
- Shade, shadow, s. צֶל
(*w. suff. צִלִּי*).
- Shame, s. בְּלִמָּה.
- Shatter, to שָׁבַר *Pi.*
- Sheaf אֶלְמָה (*plur.*
אֶלְמוֹת *a.* אֶלְמִים)
- Shed, to שָׁפַךְ, to be
shed, of blood, *id. Pu.*
- Shine אֹר, make to
shine *id. Hi.*
- Ship אֲנִיָּה.
- Shiver, to רָצַץ.
- Shoe נָעַל.
- Shoot forth, to נָתַן.
- Shore חוֹף.
- Short קָצֵר, קָטוֹן
(*c. קָצָר*).
- Shut, to סָגַר.
- Side יָרֵכָה, two s.
יָרֵכְתִּים.
- Sigh, s. אֲנַחָה.
- Sight, in the sight of
עֵינַי (*c. of עֵינַיִם*).
- Sign, s. אוֹת (*plur.*
אֹתוֹת *m.*
- Silence, put to s. אָלֵם
Ni.
- Silver כֶּסֶף.
- Sin, to חָטָא, to sin
against חָטָאָל.
- Sin, s. חֲטָאָה, חַטָּאת.
- Sinai סִינַי.
- Sing, to שׁוֹר *Hi.*,
(= to sing praises)
זָמַר *Pi.*
- Singer (singing man)
מְשֻׁרֵר.
- Sisera סִיסְרָא.
- Sister אָחוֹת, § 73, A 3.
- Sit, to יָשַׁב.
- Skin עוֹר (*pl. עוֹרוֹת*,
עוֹרוֹת *m.*
- Skull גִּלְגֻּלֵּת.
- Slander, to לִשָּׁן *Hi.*
- Slaughter טָבַח.

Slave עֶבֶר.

Slay, to שָׁחַט, הָרַג *Pi. a. Hi.*Sleep, to יָשַׁן (*fut.*
שָׁכַב, (*fut. A.*)

Sluggard עָצֵל.

Smite, to נָכָה *Hi.*So, *adv.* כֵּן.

Solomon שְׁלֹמֹה.

Son בֶּן, § 73, A. b.

Song, *s.* שִׁיר.Sorrow, *s.* מַכְאוֹב,
יָגוֹן.Soul נַפֵּשׁ, *mostly f.*

South דְּרוֹם.

Spare, to חָמַל.

Speak, to דָּבַר *Pi.*Spear חֲנִית *f.*Spirit רוּחַ (*pl.* רוּחוֹת,
רוּחוֹת *c. g.*)Spirt, to, to be sprink-
led נָזַה.

Spring up, to צָמַח.

Spy out, to רָגַל *Pi.*,
תֹּוֹר.Staff מִטָּה (*pl.* מִטּוֹת)
m.

Stand, to עָמַד.

Stand upright, to נָצַב
Ni.

Star כּוֹכֵב.

State, former *s.* קִדְמָהStatute חֻק (*plur.*חֻקָּה *m.*; חֻקִּים
(*pl.* חֻקוֹת) *f.*

Stay over night, to לָוִן

Steal, to גָּנַב.

Still, to שָׁבַח *Hi.*Stone אֶבֶן (*plur.*
אֲבָנִים) *f.*

Stop, to אָמַם.

Strange, to make one-
self *s.* נָכַר *Hit.*Strangeness, foreign-
ness נִכְרָה.Stranger בֶּן-נִכְרָה, § 83,
6. a. § 89, 4. זָר.Street רֹחֹב, רָחֹב *f.*

Strength כֹּחַ, צוּר.

Strengthen, to חָזַק *Pi.*Stretch out, to פָּרַשׁ,
שָׁלַח.Strip off, to פָּשַׁט *Hi.*,
w. two *acc.* § 85, 2, b.Stripe oneself, to *id.* *Hit.*Stripes (= beatings)
מַהֲלָמוֹת.Strong, to be חָזַק
(*fut. A.*), גָּבַר (*fut. A.*)Strong, *adj.* חָזַק
(עֲזִים) *pl.*

Subdue, to רָדַד.

Subtlety מְרִמָּה.

Suddenly פְּתָאִם.

Suffer, to (= to per-
mit, to let) נָוַח *Hi.*
נָתַן.

Sun שֶׁמֶשׁ.

Surely גַּם, אֲכֵן, *Inf.*
abs. § 105, 1.

Surround, to סָבַב.

Sustain, to סָעַד (*fut.*
A.)Swear, to שָׁבַע *Ni.*Swift, to be *s.* מָהֵר
Pi., קָלִל.Sword חֶרֶב *f.*

Syria אֲרָם.

T

Table, tablet לֻחַ
(*pl.* לְוֻחוֹת) *m.*

Tabor תְּבוּר.

Take away, to לָקַח.

Take up, to נִשָּׂא.

Take from, off, to סוּר
*Hi.*Take, to (capture in
war) לָכַד.

Tarshish תַּרְשִׁישׁ.

Teach, to לָמַד *Pi.*,
יָדַע *Hi.*, יָרָה *Hi.*Tell, to נָגַד *Hi.*Tender, *adj.* רַךְ (*pl.*
רַכִּים).Tent אֹהֶל (*pl.* אֹהֳלִים
and אֹהֳלִים).

Testimony *f.* עדות
 Thanksgiving תודה
 That (*rel. pr.*) אשר
 That, *conj.* (in obj. sentences) אשר, כי, § 111, 1, 2.
 That, so that ל w. *inf.* *const.* § 106, 2 and § 113, b; אשר
 § 111, a, למען
 That not, lest פן, לבלתי, § 112, b.
 O that לו (negatively מי יתן, (לוֹלֵא § 110, 1, 2.
 Then אז, ו.
 Thence שם, from thence משם.
 Therefore על-כן.
 Therein בתוך, בקרב
 Thing דבר.
 Thither שמה.
 Though אם.
 Thought, *s.* מחשבה, מזמה.
 Throne כסא (*plur.* כסאות *m.*)
 Through ב.
 Throw down, to (= to cast out) שטט.
 Thrust down, to דחה
 Thrust through, to, דקר.

Thus כן, ככה, כזה, זאת.
 Tie, to קשר.
 Tiller עבר.
 Time עת (*pl.* עתים or עתות) *c. g.*
 Time (= once) מפעם
 Time to come (= future) יום מחר or מחר.
 Tire, to (= dress the head) יטב *Hi.*
 To, unto עד, § 19, 6.
 To (= *Dat.*) ל.
 Together באחד.
 Tongue שפה, לשון
 Top ראש (*pl.* ראשים)
 Torch לפיד.
 Totter, to מוט *Ni.*
 Touch, to נגע.
 Towards ל, אל, § 19, 6.
 Tower מגדל.
 Transgress, to עבר.
 Traveller ארח.
 Tread (under foot), to רמס.
 Tree עץ.
 Trouble צרה.
 Trust, to בטח, חסה, ב. w.
 Truth אמת *f.*
 Try, to נכה, בחן *Pi.*
 Tumult המון.

Turn, to סור.
 Turn graciously, to פנה.
 Tyre צר.

U

Uncircumcised ערל.
 Uncle דוד.
 Under תחת, § 75, 6.
 Until עד.
 Unto על, ל, אל, עד, § 19, 6.
 Uphold, to סמך.
 Upon על, § 75, 6.
 Upper-mill-stone רכב
 Upright ישר.
 Uzziah עוזיהו.

V

Vain, in V. לשקר.
 Vain, to be in V. אבד.
 Valley בקעה.
 Vanity שוא.
 Vengeance נקם, נקמה.
 Very מאד.
 Vial פך.
 Vine גפן.
 Vine-dresser כרם.
 Vinegar חמץ.
 Vineyard כרם.
 Violence חמס.

Virtuous חַיִּל (*prop.*
Virtue, accord. to
§ 83, 6.

Virtuously, to do v.
עָשָׂה חַיִּל.

Vision חֲזוֹן.

Voice קוֹל (*pl.* קוֹלוֹת,
קָלוֹת) *m.*

Vow, to נָדַר.

Vow, *s.* נֶדֶר.

W

Wait upon, to דָּמַם לְ

Walk, to הֵלֵךְ.

Walk with, to הִלָּךְ
Hit. w. אֶת.

Wall, *s.* קִיר (*plur.*
קִירוֹת) *m.*

Want, *s.* מַחְסוֹר.

War מִלְחָמָה.

Warfare צָבָא.

Warn, to זָהַר *Hi.*

Wash, to רָחַץ.

Water, to שָׁקָה *Hi.*

Water, *s.* מַיִם.

Wave גָּל (*pl.* גִּלִּים).

Wax דּוֹנֵג.

Way דֶּרֶךְ *c. g.*

Weak רַפָּה, רַפָּה *f.*

Wealth חֵיל, עֶשֶׂר.

Weep, to בָּכָה.

Weeping בָּכִי, in *p.*

בָּכִי.

Weigh, to שָׁקָל.

Welfare טוֹב.

Well בָּאָר, *f.* בְּאֵר.

What מָה, מָה, מָה,
§ 24, 1.

Wheat חֲטָה.

When כִּי, בְּ, or בְּ *w.*
inf. const., § 106, 2.

Whence מֵאֵין.

Where אֵיךְ.

Wherefore לָמָּה־זֶּה.

Wherein בְּמָה.

Wherewith בְּמָה.

Whether אִם.

While בְּ *w.* the *inf.*
const., § 106, 2.

While, all the *W.*

כָּל...עוֹד.

Whisper, to לַחֲשֹׁשׁ *Hit.*

Whither? אֵנָּה.

Whither, *adv. rel.*

אֲשֶׁר־שָׁמָּה, § 23, 3.

Who מִי, § 24.

Whole כָּל, whole of
כָּל־.

Whose (= to whom)?

לְמִי.

Why מָדוּעַ, לָמָּה.

Wicked רָשָׁע.

Wickedness רִשְׁעִי.

Widow אֶלְמָנָה.

Wife אִשָּׁה, § 73, B 2.

Willing, to be יָאֵבָה,
or by the *fut.* § 32,
1, 2 and § 101, I a.

Window חֲלוֹן.

Wine תִּירוֹשׁ, יַיִן.

Winter כֶּתִיו.

Wisdom חֲכָמָה.

Wise, to be חָכַם
(*fut. A.*)

Wise, *adj.* חָכָם.

Wisely (= in wisdom)
בְּחָכְמָה.

With (אתִּי) אֶת, בְּ,
עִמָּךְ, (only *w.*
suff.)

Within בְּקִרְבִּי, בְּתוֹךְ.

Without (= outwards)

הַחוּצָה, מִחוּץ.

Witness עֵד.

Woman אִשָּׁה, § 73,
B 2.

Wood עֵץ.

Word דְּבָר.

Work, to עָבַד, עָבַד,
עָשָׂה.

Work, *s.* עֲבוֹדָה, פְּעֻלָּה.

World עוֹלָם, תֵּבֵל.

Worn out, *adj.* בָּלָה,
נִבְלָה.

Would God that! לוֹ,
מִי יָתֵן.

Wrath אַף (*w. suff.*
אִפִּי).

Wrest, to נָטָה *Hi.*

Write, to כָּתַב.

Wrong, to do עָשָׂק.

Wrong, *s.* עוֹלָה.

Y

Year שָׁנָה.

Yet, עוֹד.

Young man נָעַר.

Z

Zion צִיּוֹן.

CONTENTS.

PART I. OF THE ELEMENTS.

CHAPTER I.

	Page.
§ 1. The Alphabet.....	1
" 2. Division of Letters	3
" 3. Vowel-Letters and Vowel-Signs.....	3
" 4. Sh'va.....	7
" 5. Composite Sh'va	8
" 6. Patach Furtive	8
" 7. Dagesh and Mappik.....	9
" 8. Syllables.....	10
" 9. Accents, Metheg, Makkef..	11
" 10. Distinction of Kamets and Kamets-Chatuph.....	18
" 11. Distinction of Vocal and Silent Sh'va	19

CHAPTER II.

Peculiarities and Changes of Letters and Vowels.

§ 12. Changes of Consonants.....	20
" 13. Peculiarities of the Gutturals.....	23
" 14. Vowel Changes.....	23

CHAPTER III.

§ 15. Servile Letters.....	26
" 16. The Prefixes משה.....	27
" 17. The Article.....	28
" 18. The Prefixes וכלב.....	29
" 19. Cases of Nouns and Pronouns.....	32

CHAPTER IV.

Of the Pronoun.

	Page.
§ 20. The Personal Pronoun.....	34
" 21. Nominal Suffixes.....	36
" 22. Demonstrative Pronoun....	38
" 23. The Relative	40
" 24. The Interrogative Pronoun	41

CHAPTER V.

Of the Verb.

§ 25. General View.....	44
" 26. Signification and Characteristics of the Conjugations	45
" 27. Inflection.....	47
" 28. Classes.....	47

CHAPTER VI.

The Regular Verb. Explanation of the Second Paradigm.

§ 29. The Preterite.....	48
" 30. The Infinitive	51
" 31. The Future.....	52
" 32. The Lengthened Future or Optative	54
" 33. Vav Conversive.....	55
" 34. The Imperative.....	57
" 35. The Participle.....	59
" 36. Niphal.....	61
" 37. Piel and Pual.....	64
" 38. Hiphil and Hophal.....	67
" 39. Hithpael.....	70

CHAPTER VII.

The Gutturals.

§ 40. Verbs Pe Guttural.....	72
------------------------------	----

	Page.		Page.
§ 41. Verbs Ayin Guttural.....	74	§ 64. Third Declension	128
" 42. Verbs Lamed Guttural....	76	" 65. Fourth Declension.....	130
CHAPTER VIII.		" 66. Fifth Declension.....	133
<i>The Suffixes of the Verb.</i>		" 67. The Formation of Feminine Nouns.....	138
In General.....	78	" 68. Declension of Feminine Nouns	138
§ 43. The Preterite with Suffixes.....	79	" 69. First Declension.....	139
" 44. The Future with Suffixes	80	" 70. Second Declension.....	140
" 45. The Infinitive with Suffixes	82	" 71. Third Declension.....	143
" 46. The Imperative with Suffixes	83	" 72. Fourth Declension	144
" 47. The Participle with Suffixes	84	" 73. Irregular Nouns	147
CHAPTER IX.		" 74. The Numerals.....	149
<i>Irregular Verbs.</i>		CHAPTER XI.	
§ 48. Verbs א"פ.....	86	<i>Particles.</i>	
" 49. Verbs א"ל.....	87	§ 75. In General.....	153
" 50. Verbs פ"ן.....	89	PART II.	
" 51. Verbs פ"ד.....	91	SYNTAX.	
" 52. Verbs ע"ע.....	94	CHAPTER I.	
" 53. Verbs ע"ו and ע"י.....	98	<i>The Essential Parts of a Sentence.</i>	
" 54. Verbs ה"ל.....	101	§ 76. The Subject	157
" 55. Verbs Doubly Anomalous	105	" 77. The Copula	158
CHAPTER X.		" 78. The Predicate and its Agreement with the Subject.....	159
<i>Nouns.</i>		" 79. Verbal Arrangement.....	161
§ 56. In General. Formation and Inflection.....	108	CHAPTER II.	
" 57. The Gender	113	<i>Syntax of the Parts of Speech.</i>	
" 58. The Plural and Dual.....	116	§ 80. The Article.....	162
" 59. The Construct State.....	119	<i>The Noun</i>	
" 60. Rules for the Inflection of Masculine Nouns.....	121	§ 81. Gender.....	164
" 61. Declension of Masculine Nouns	122	" 82. Number.....	164
" 62. First Declension.....	123	" 83. The Cases. Construct State and the Genitive.....	166
" 63. Second Declension.....	124	" 84. Dative.....	168

	Page.		Page.
§ 85. Accusative	168		
" 86. The Absolute Case.....	170	§ 108. Particles of Negative Sen-	
" 87. Apposition.....	171	tences	190
" 88. Duplication of Nouns	171	" 109. Particles of Interrogative	
" 89. Substantives used in the		Sentences.....	192
place of Adjectives.....	171	" 110. Particles of Optative Sen-	
" 90. Adjectives	172	tences.....	192
" 91. Comparison	172	" 111. Particles of Objective	
" 92. Numerals	173	Sentences.....	193
		" 112. Particles of Final Sen-	
<i>Pronouns.</i>		tences.....	193
§ 93. Personal Pronoun.....	174	" 113. Particles of Inferential	
" 94. Demonstrative.....	175	Sentences.....	194
" 95. Interrogative.....	177	" 114. Particles of Temporal	
" 96. Relative.....	177	Sentences.....	194
" 97. Reflexive and Reciprocal	178	" 115. Particles of Causal Sen-	
" 98. Other Pronouns.....	179	tences.....	194
		" 116. Particles of Conditional	
<i>The Verb.</i>		Sentences.....	194
§ 99. In General.....	180	" 117. Particles of Disjunctive	
" 100. The Preterite	180	Sentences.....	196
" 101. The Future	182	" 118. Particles of Adversative	
" 102. The Conversive Vav.....	183	Sentences.....	196
" 103. Paragoric and Apoco-		" 119. <i>Interjections</i>	196
pated Future.....	184	<i>Paradigms</i>	197
" 104. The Imperative.....	184	<i>Chrestomathy</i>	220
" 105. Infinitive Absolute.....	185	<i>Vocabulary I.</i>	243
" 106. Infinitive Construct.....	186	<i>Vocabulary II.</i>	269
" 107. The Participle.....	189		

LIST OF ABBREVIATIONS.

abs.—absolute
abstr.—abstract.
acc.—accusative
act.—active
adj.—adjective
adv.—adverb
apocop.—apocopated
art.—article
const. st. } construct
c. st. } state
comm.—common
comp.—compare
conj.—conjunction
e. g. } exempli gratia,
 } for example
fem. } feminine
f. }
fr. b.—from bottom
fr. t.—from top

fut.—future
gen.—genitive
gen.—generally
Hi.—Hiphil
Ho.—Hophal
Hit.—Hithpael
i. e.—id est
ib.—ibidem
imp.—imperative
inf.—infinitive
interj.—interjection
masc. } masculine
m. }
Ni.—Niphal
N.—Note
n. p.—proper name
obj.—object
orig.—originally
p.—page

pers. } person
p. }
part.—participle
pass.—passive
in p.—in pause
Pi.—Piel
Pl. } plural
pl. }
prob.—probable
prop.—properly
Pu.—Pual
reflex.—reflexive
sc.—scilicet
sing. } singular
s. }
subst. } substantive
s. }
suff.—suffix
tr.—transitive

CORRECTIONS.

Page.	Line.	Read.
7,	1, fr. b.	זִרְבָּבֶל
12,	1, fr. b.	וּמַהֲתִיכֹנֹת
14,	7, fr. t.	1, 14
15,	13, fr. b.	מִרְכָּא
17, 2,	5, fr. t.	affirmatives
27,	13, fr. b.	מִיְהוּדָה
31,	3, fr. b.	בְּמִקְנֶה
51,	3, fr. b.	אֶהָה
53,	1, fr. b.	יִפְרֹשׁ
56,	7, fr. b.	לֹאֵט
59,	14, fr. b.	תִּפְשׁ
"	13, fr. b.	פִּרְשׁ
61,	4, fr. b.	for larger type, read: asterisks.
65,	6, fr. b.	תּוֹחֶלֶת
66,	2, fr. t.	עֲנִי

Page.	Line.	Read.
69,	2, fr. b.	דְּרִיֹּשׁ
73,	16, fr. b.	תַּחֲשֹׁךְ
85,	12, fr. t.	אָאֵר
96,	3, fr. t.	תַּחֲגִהוּ
97,	9, fr. t.	תִּקְרְאֶנָּה
116,	4, fr. b.	תִּבְנִיֹת, יוֹת
119,	6, fr. b.	מַחֲנֶה
120,	10, fr. t.	כְּמִשׁוּכָה
127,	4, fr. t.	מִשְׁאוֹת
141,	14, fr. t.	מִהֶפְכָּה
147,	17, fr. t.	for step-father, read: father-in-law
	18,	mother-in-law
167,	9, fr. b.	§ 96, 4
169,	2, fr. t.	שִׁבַּע
180,	10, fr. t.	מִשְׁאֵת

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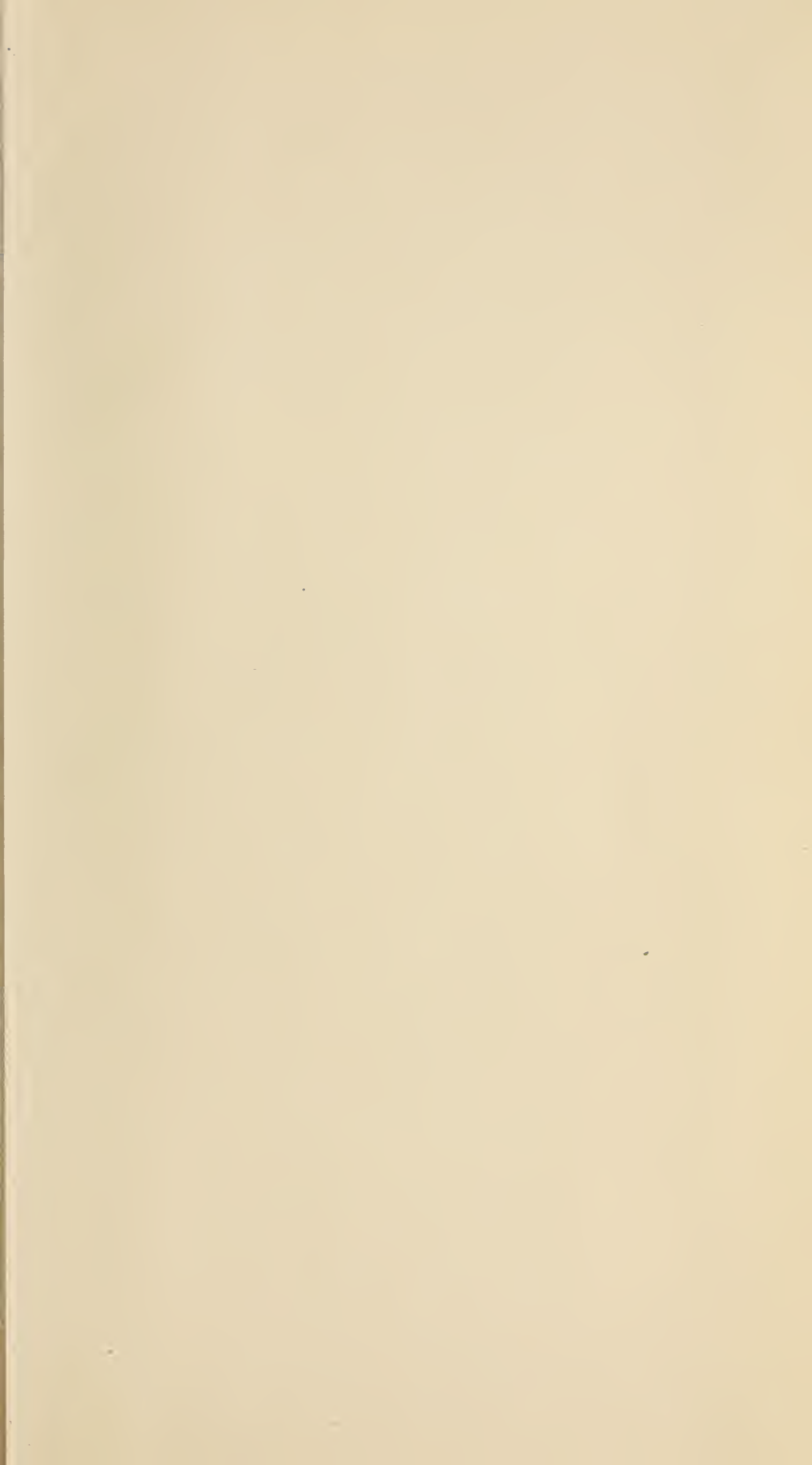
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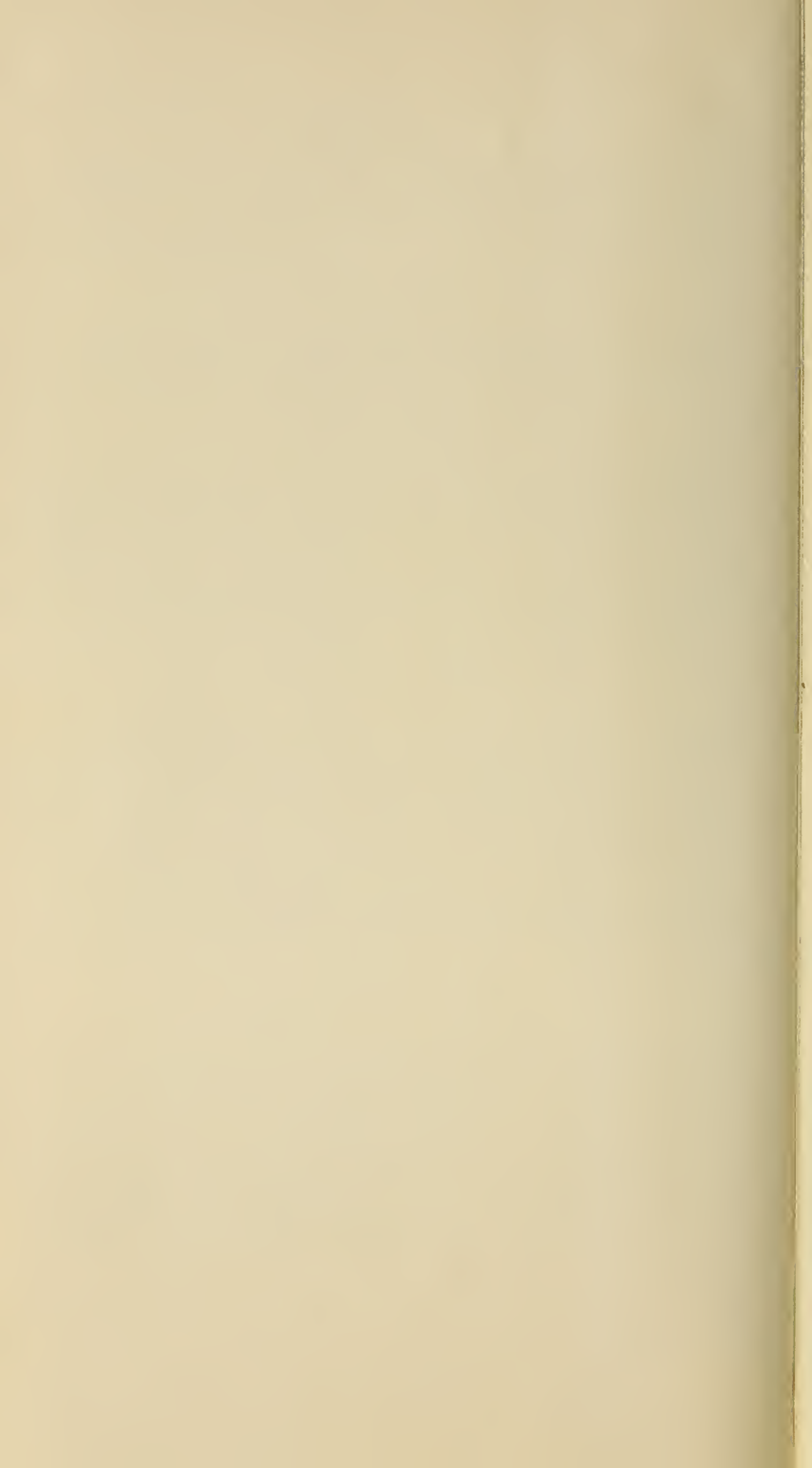
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